### BETHEL

# OR, A FORME FOR FAMILIES:

In which all forts, of both Sexes, are so fquared, and framed by the Word of God, as they may best serve in their severall places, for usefull pieces in God's Building.

By MATTHEW GRIFFITH.

I Cor. 3.9. Wee are Labourers together with God.

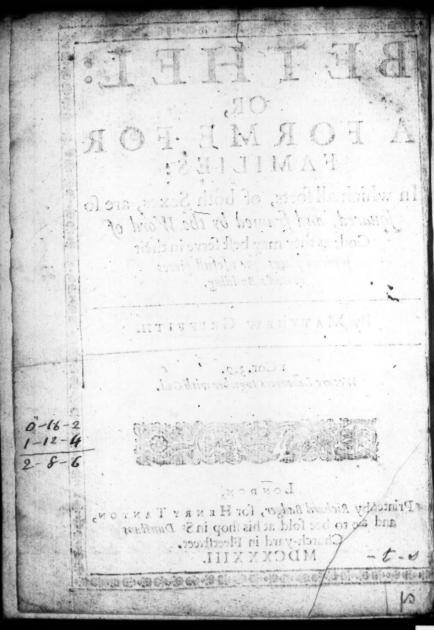


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Church-yard in Fleetstreet.

MDCXXXIII.

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### THE RIGHT HONOVRABLE,

THOMAS LORD COVENTRY,

Baron of Aleshorough, Lord

Keeper of the Great Seale of

England, and one of his Majesties most Honourable

Privie Councell,

May it please your Lordship:



Hen Moses was to Build the Tabernacle, Go D himselfe appointed both the Matter

of the Arke, Propitiatory, &c. And

A 3

alfo

Exod.25,40

also the Forme thereof, when hee said, Looke, and Doe according to the paterne which I shewed thee in the Moses was commanded to have an eye unto, when he built the Materiall House of God: I have, with all diligence observed in this Structure, which is Metaphoricall: For I have endevoured to work exactly according to his Paterne, as will appeare in my Platforme.

Now, as when a Religious House is newly Erected, it is soone after Dedicated to the Memory of some Worthily honoured Saint: So to whose Name, and Fame can I more justly devote my Bethel, than to your Lord-ship, in whom the graces of all the Saints departed live, and flourish; and in whose Single

\* Et que Spargunur in omners; In TE mista fluurt; & que divifa, beatos efficiunt; collecta tenes. Claud. Tota xovis ravigar, raa Ciwris; yei. gle person, such a perfection shines of economical relations, that when I prescribe rules for the Framing of a Master, Husband, Father of God's Family, I doe indeed but describe your Lordships Pious Practise, which is so Praise-worthy, that it hath turned my Invention into Imitation of such an Absolute Patterne, such an approved Patron; Cujus dista, edista; astiones, axiomata.

VV hat the Heathens faigned of that golden Sentence, TNADI ZEATTON, that it came downe from Heaven: Is undoubtedly true of your Lordships Motto, (Candide Constanter) sure Go D sent it from Heaven, to shew that by the Privie Seale of his Spirit he had sixted your Lordship, for the Great Seale of this State. Candide made

InTemplo Delphico Apollini facro, aureu literis scriptum. Herodot. Ephes. 1. 13.

you

you Great: Constanter keepes you So. Candide Thewes your Prudence in Difeerning and your fuffice in Determining: Constanter shewes your Fortitude in Bearing; and your Temperance in Forbearing. Not Candide alone, for Candour without Constancie, is a Foundation without a Building, and therefore censured; Luke 14. 30. Not Con-Stanter alone, for Constancie without Candour, is but Pertinacie; a Building, indeed, without a Foundation and therefore condemned : Matth. 7.26. But Candide & Con-Stanter, together: For with That you have laid a good Foundation: and with This you finish it. That hath made you So Gracious on earth: This will make you all-Glorious in Heaven.

ก็กราง<sub>จะ</sub>ณมากัน ได้ เปลากับ โดยที่จะผมเน

I

I know to whom I speake, and therefore (affecting brevity) I at once humbly crave both your Lorships Patronage, and Pardon: Then (as Ruth to Booz) Spread thy Ruth 3.9. wing over thy servant: So shall you make both the Labour, and the Labourer, Yours: For it is the onely height of my ambition to be numbred among

The bumblest of your Lord-Thips fervants and truest Honourers,

MAT. GRIFFITH.

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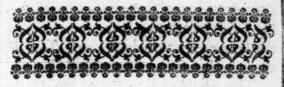
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fore servains and send Hope servains and send Homenses

MARY GREET LYSIS



#### To

### THE CHRISTIAN READER.



Christian should especially desire, and endeavour to approve himselfe; namely, both a good

fervant to God, and a good Subject to the King: and my scope in this Manuall, is to teach both.

What sometimes Marcus Cicero spake of Magistracy; is now as true of Method; for either of these doe shew a man: and upon this rackc, envie it selfe will bee made to confesse that this Building is uniforme; this treatise Methodicall: for I here present the whole body of the Oeconomiokes, under a continued Metaphor of building

Magistratus indicat virum

an house; whereof the maine materialls, being Gods workman-ship, doe not crave thy favour, but onely his unskilfulnesse, who hath cast them into this forme.

This Building is a Bethel, for it is the Lord that builds the house: God is here the Maister-builder, and therefore I call it Gods building: Wee (of the Ministry) are but Labourers together with God; Saith the great Doctor of the Gentiles. Each Maister-builder (as you know) hath his daylabourers to attend him : and God Himselfe hath beene pleased to imploy mee (though the weakest, and unworthiest) in this bis worke. Then youch fafe meethe priviledge of an ordinary Labourer, which is to take my materialls where ere I finde them fitting: neither is the Spider the better, for spinning all out of his own bowells nor the Bee the worse, for making his hony of divers flowers.

Others there be that have handled the Oeconomickes; and well too: Good lucke have they with their honour? Mine will now

be

Gen. 28.17. Pfal.127.1. I Cor.3.9. Optime libris nomen fuum competit ; libri enim diffi,quia plurimum librantur : Librantur ab autoribus antequam edantur; à censoribus Librorum,antequam admittantur; à bibliopolis, antequam imprimendo assuman iur , ab emptoribus antequam emantur. Laured. in prafat.

be esteemed, but gleanings: but what if I fhould reply, There was a time, when the gleanings of Ephraim were better than the vintage of Abiezer: yet you may not deny it, because the Word is my warrant : and yet though I have so great authoritie, I have not so little ingenuity as to make either fuch a replication, or fuch an application. They have brought Gold, and purple, towards the building of Gods house: yet my course Goates haire, and Badgers skins may have their use too; and so deserve acceptance. Whether it be I, or they (faith Saint Paul) So we preach, and fo you beleeve. And so you beleeve, it skills not, who it is that Writes, whether I or they? Let others arrogate to themselves, the first invention of things: I shall thinke my selfe happy if I prove but your Remembrancer.

Christ calls him a good Scribe, taught tothe kingdome of heaven, who brings out of his treasury things new, and old.

Some few things are here enlarged, but the most I have purposely contracted, intending

Iudge. 2.2.

Exod. 35.5.7.

1 Cor.15.11

tending only a Vade-mecum. The lighter

passages I use as sauce, to give the more grave a better relish; that so I may both please, and prosit. And if any where you sinde a point Skin'd over with lease-gold, it is that you may swallow it without the sence of bitternesse; and in that, too, I have beene carefull lest through too much painting I should keepe out the light. I am a debttour (saith Saint Paul) to the wise, and to the un-wise: and I (being one of his Successors, though none of his Executors) hold my selfe bound in conscience to pay his debts; and therefore I have labour'd to condiscend to the meanest capacity, even to

I laid the foundation of this Building in a Lingring Quartan; and therefore you cannot expect the Child should be strong, that was begotten in his Fathers weakenesse: yet my hope is that my bodily sicknesse shealth. To which end I shall ever pray,

the unwife, for whose sakes my discourse is

and

Rom. 1.14.

Si dotte scribas, te indocti non capiunt; si non capiunt; si non amant, non emunt Laured: ubi supra.

Catecheticall.

and say, to this my first begotten, (as Isaac to his Iacob) God Almighty blesse thee, and make thee fruitfull: that (like converted Onesimus) it may be profitable to thee (Courteous Reader) as well as to my selfe. But, that my Portch may not seeme too large for my House, I finish.

Gen. 28.3. Phil. 11.



Charles Western his Book

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Tobbe Tonder. and fig, to this my first be cetter (as If in

HOPPLATEORNE.

PLAT-FORME of the whole
Building.

Question 1. Pag. 2. Om may I ferve God as a member of a familie? Anfwer. When you are fome part of Gods building. Secondly Sun I p. 7. What is Gods building? A well-order & familie I nom blo from and I Thirdly. p. 8. What is a well-order'd familie? CHead. That which hath orderly Members. Fourthly: p. 9. What is the rule whereby both head, and members must be fanar dand order d? The written word of God, contain d in the Canonicall bookes of the old and new Testament Fifthly. May not then an house bee govern'd by policy.

It may; fo the worke of the braine hinder not the worke of the conscience. Sixthly. How may I bee Sure that my House is built by God ? Timber. Framing. When it is of God's Setting up. & Finishing. Furnishing. p. 19. Seventhly. What is Gods Timber ? Single persons: (who if they cannot abstaine, they must marrie) Cold and they are-Men, or Women. Toung! Eightly alind thoo ap. 30. How must old men be framed to tobe low Sober. Hone Bornell order & fame Bone They must be Disorcet CFaith. Sound in Spore died haid a tad T Patience. Ninethly. How must old Women be framed? Be of fuch behaviour as becommeth he hineffer They must Not be falfe-accusers. Not given to much Wine. Beteachers of honest things to younger Women. Ie.

P. 141. water of the do CoMen How must young be framed? Women. Remember their Creatour in the dayes of their youth. Be Sober-minded, and flye the lusts of They must. vouth. Honour the perfonof the Aged. Feare the Lord Seeing that a familie built by God, stands upon a foundation, and that foundation is mariage in the Lord: tell me what mariage is ? It is a covenant of God, whereby all forts of people may of two, bee made one flesh ; for Multiplying of an holy feed. The Avoiding of fornication. Mutual comforting of each other. That our mariage may bee in the Lord, what (hould wee chiefely doe before we marrie? We may doe well to & A right choyce. fee that wee make Anholy contract. What should we looke into in our choyce? Choose not within the degrees forbidvee Take more care for impard goodnesse,

Chan outward goods.

How may we so choose that (probablie) we may have vertuous Weves?

Report.
Lookes.
Talke, and silence.
Apparell.
Company.
Education.

15.

What is an holy contract?

A marriage-desiring promise between two persons; with consent

of Parents.
Parties.

16. p. 273.

p. 269.

That our marriage may bee in the Lord, what things especially should accompanie it?

Clift of the Parent.

The Blessing of the Priest.

Mutual rejoycing of Friends.

What must follow a godlie marriage?

SCohabitation.

The foundation of a godlie familie being thus laid; and the upper building standing in relations betweene Man, and Wife; Parents, and children; Maisters, and servants, say first, what are the common duties of the Husband, and his Wife?

Love

T

#### The PLATFORME. each other. CBe farthfull to send sayo bour but not derve What is the particular dutie of the Husband? Dwell with his Wife like a man of knowledge. He must Give ber honour. Leave Father, and Mother and cleave unto ber. 20. p. 322. What is the particular dutie of the Wife? She must be subject to her Husband. What are the duties of parents to their Children? (Naturally. Bring them up Civilly. (Religioufly. They must Dispose of them to Some calling. Marriage. p. 366. What are the duties of Children? Reverence. to their parents. Obedience. They are I hankefulnesse. Love to each other. P- 379. What are the duties of Maisters? They

#### The PLATFORME. Choose their servants by the feare of God Enjoyne them la Meafare. They must bour but not above Strength. Recompence their diligence by given CMeate. them Sufficient Drinke. Cloathing. p. 383. What are the duties of Servants? Be subject. Please their Maisters in all things. They must < Not answer againe. Be faithfull. p. 391.

How must Gods building be finished ? By an orderly govern- { Father } of the familie.

What are the duties of the Father of the familie? Bee carefull that his s Every day. S )house-hold serve God Con the Sabbath.

Provide for it. Exercise discipline in it.

What are the duties of the Mother, or Mistris of the Familie?

Keepe at home. Governe the house in her place. Shee muft Givethe portion of food to her house They

28.

hor

li

Gods building being finish'd, and furnish'd, what must every member of the same doe as the summe of their dutie?

They must Not meddle with them that be feditious

You have hitherto taught us how to serve God in life; now say (in one word) how may we serve him even in death?

Tou must die in the Lord: and this you then only doe, when you prepare for death, by a

doe, when you prepare for death, by a Penitent end.

Faults Escaped.

Page fiftie seven line 32. reade, Many things which we. p. 81. l. 30. reworld. p. 109. l. 7. r. stroke. p. 150. l. 6. r. weake. p. 380. l. 16. r. Emperour.

KUM

en

#### The PEATEORME.

28. D. 418. Cods' building being thus framed and frails'd; how may me procure Gods for niture for our bookes ? Gerring our goods by homest labour.

Buring. By Doing, as wee would Selling. Leiling L'hee dane unto, in---

BOYFORKING. Lenaine.

D. 429. Gods building being finis? dand furnish darbut must every member of the lame doe in the farrance of their dutie ? ..

Feare Stock They must frequencial; with short that of carriers

P. 452. I'm bere hitherto taught is how to force Gulin tife; now far (en one word) how may we ferve him

You mild die in the Lord: and this year hed only

Souther you proper for death, by a Southe Life.

Fayits Flowerd.

Play this from the 1st reals, Many there which well, In the en-



## GODS BVILDING

OR,
A Forme for Families.

P SALM E, 127.1.

Except the Lord doe build the house; their labour is but lost that build it.



S it is the chiefe praise of a skilfull Physician, that he applies his medicines to the naturall humour of the disease, whereof his Patient labours: even so it is not the least

part of skill in the Ministers of Christ, (who are spiritual Physicians) to apply themselves to the opportunity of time, place, and person, so as they may best serve to cure such infirmities, or rather enormities, as doe most abound and raigne

Galen. de ar.

Luke 4. 33.

in the distempered body of the Common-wealth.

Now the sicknesse wherewith this Age is generally infected, is caused by a Supine neglect, if not by a wilfull contempt of Family-duties: and what marvell though the whole Citie be foule, and the people generally prophane, when wee will not begin reformation at home; and every one sweepe before his own doore: That I may therefore cure the indevotion of these times, and prevent this disease, before it grow Epidemicall; I'l here endeavour (by Gods grace) with all possible plainnesse, and perspicuity, to teach all such as are willing to learne, how they may best ferve God, as members of his familie.

How may I serve GOD as a member of his

family?

When you are fome part of Gods building: for as in a materiall building, that stone, or simber, cannot bee properly said to bee serviceable to man, which is no part of his building: so it holds too, in this which is Mysticall, and Metaphoricall.

But is God then a builder?

Why not? for in the beginning he framed the Vniverse; so that it is true even in the letter: but (as the learned well observe) the Text must be understood by a figure: for in Scripture, this terme, House, is used Sproperly, Figuratively.

Properly; and so it fignifies, A place to sleepe in; for Beth (in the Originall) is derived from the root, Bot; which signifies in the Hebrew, to lodge

Queft.I.

I Cor.3.9.

Gen.1.1.
Muscul in Psa.
Marlor. in Psa.
Iansen in Psal.
Palant. in Psa.

. 2 . 2 . 5 . 5

N. 8.12.

lodge all night: and from Bot (as I take it) our Saxon word, Booth, is derived.

Figuratively; SMetaphorically. and so it is used Synecdochically.

Metaphorically; and so it is put either for the nests of Birds, or for the dens of Beasts; or for the Grave.

Synecdochically; SA Tribe.
and so it signifies A Nation.
Allthat are in the house.

For a Tribe; There went a man of the House of Levi; that is, (as the Septuagint render it) extrîs outsits: Of the Tribe of Levi.

For a Nation; Sonne of man, goe, and speake to the House of Israell: that is, To the whole Nation of the Iewes.

For all that are in the House; Come thou, and all thy house into the Arke: that is, Come, and bring thy whole Familie with thee. Tis thus in my Text. And as this terme, House is used here figuratively, for all things that concurre to the constituting of a familie; and to the conserving of the honour of the house-holder, as wife, children, servants, goods, credit; &c. So to build, doth not here signifie to frame an outward structure, and sit habitation to reside in; but the meaning of the word is, To procure, by good and lawfull meanes, what sever may raise, and encrease the familie to Gods glory.

Thus when God faw the mercy of the Midwives in faving the Israelites children, It is faid, I Pfal.84.3. lob 30.23.

1

Exed.3.1.

2 Ezek. 3.1.

Gen.7.1.

Calvin. in Pfa.

4

Exod.1.17. Nodin.in Exo. He made them houses; that is, he encreased their children, servants, store, &c.

Gen. 1 G.2. Lyserus in Gen

3.Cbro.17. 10.

1 Cor.3. 12.

And in this sense is that of Sarab to be underflood for when she gave her maid unto Abraham, shee said, It may bee that I may obtaine children by her: Indeed so we read it: but, in the Originall, it signifies rather, That I may be builded by her.

And the like phrase, and to the like purpose is used by Nathan to David, Itell thee that the

Lord will build thee an house. &c.

And from those premisses I inferre this conclusion; That, If wee defire to serve God as so many members of his familie; wee must not onely be parts of a familie, as a rotten post may be part of a sound house: but we must see that wee be part of Gods building: who useth not to build hay, stubble, and the like trash, upon a good foundation; but gold, silver, brasse, stone, and other the like sound materials, which will abide both winde, and weather.

Inced nortell you, that Nabal was a part of his owne family, and yet no part of Gods building; because (as a drunken Epicure) he served no other God than his owne belly. So Cain was part of Adams family: And Iesabel of Ahabs family: and Ziba of Mephibosheths family, &c. But they served not God, because they were not of Gods building.

Let us all then (in the name of God) make, him our Builder, and Surveior: for that speech of our Saviour (Without me ye can doe nothing) extends to all things that are good in any kinde

28am. 16.1.

1 Sam. 25.36. Pbil.3.19.

I Kings 21.

Gen.4.

John 15.5.

whatfoever.

#### Gop's Building.

whatfoever. Yea, our owne experience teacheth us thus much touching families, and the fewerall members thereof; that when and where they have beene built by God, they have beene admirably fingular, and fingularly to be admired for their way of ferving Go o; and have beene accordingly bleffed by God.

The great Patriarch Abraham was part of Gods building; take Gods owne Testimonie for it, where speaking of Abrahams service to him, hee saith, I know that he will command his children, and houshold after him, and they shall keepe the way of the Lord, to doe justice and judgement, that the Lord may bring upon Abraham, that which he bath spoken of him.

And as Abraham was himselse: so was Abrahams Steward (Eleazar) part of Gods building; then see his service, he prayed to God, saying, o Lord God of my Master Abraham, &c.

Inflush was part of Gods building: heare his resolution; But I and my house will serve the Lord. Which but, I anus-like, hath two faces: it lookes backward, and forward.

Backward, and so exclusively both to the magnitude of the Princes, and to the multitude of the people of Israel: Choose you this day, whom you will serve, &c. But, though you be never so mighty, never so many that runne a whoring after strange gods, I and my house will serve the Lord.

Forward, and so inclusively, first to himfelfe, but Isthen to his houshold, but my house.

Truly

Gen. 18.19.

Gen.24.12.

10sh.24.15.

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2

6

Truly a perfect paterne both for Prince and people; who joyntly with lofuah, and his family must ferve the Lord,

Efber 2.22.

Queene Efther was part of Gods building; and its worth the noting how ferviceable shee was both to God, and the King."

1

Efther 4. 16.

To God; Fand my maydes, &c.

To the King; in revealing to him the intended treason; yea, though he was an Heathen, &c. Notto multiply inflances: Where the whole family is built by God, Oh what a joynt ferving of God there is even in that service which they performe to each other! There the hufband, and wife, are not leffe loving, then faithfull to each other. There the Parents are neither too intense in rigour, nor too remisse in fayour; and the children are both hopefull and helpefull. There the master is no Tyrant; and the man is no eye-fervant. Happy, and thrice happy are such houses! They be indeed rather Temples of God, than Tabernacles ofmen: and as Jacob spake of his Bethel, so may I fay of every fuch habitation.

Gen. 28.17.

This is none other than the House of God, and the gase of heaven. Whereas, on the contrary, if you would have the reason of so much quarrelling, and complaining now adayes? Why are our children so disobedient, and our fervants so disordered? Why are some wives so unfaithfull; and some husbands so unprofitable members both of Church, and Common-wealth? It is briefly this, and none but this, that we are

not

not part of Gods building. Oh then let us all joyne in humble, and hearty prayer to God, that hee would graciously vouchfafe us some place, or other in his edifice; and to this end tes request him;

I To pluck downe the ruinous building of the

old man.

2 To hew and square us with his owne Axe.

3 To lay us upon his owne foundation.

4. To make us apt and able to ferve in his building for those parts, and places, to which hee hath severally disposed us.

What is Gods building?

A well-ordered family.

What is a well ordered family?

That which hath both an orderly head, and orderly members, having mutuall relation to each other.

of the familie, who can with a cleare conscience say with the princely Prophet David, I will walk in the midst of my house inthe uprightness completed the midst of my house inthe uprightness completed the midst of my house inthe uprightness completed the frame: and this I adde here for distinctions sake, because the world is now full of Heads, (like that of Nebucadnes ars Image) which are very glorious, and comely to look upon; and yet because they walke not in their houses as David did in the uprightnesse of their hearts, but in the policy of their heads, they are therefore indeed of mans framing, and not of Gods. And there is as palpable difference between the one, and

lerem. 1.10,

Mat.3. 10. Epbef. 2.20. Nebem. 1. 11.

Quest. 4.
Answ.
Quest. 5.

Anfw.

Pfal. 101.2.

Dan. 2. 32.

Gen. 2.7 .

the other, as there is betweene a painted head displayed with orient colours, and such an head as God hath breath dinto the breath of life.

Ruth 1. 16.

2. By orderly members, I meane such as depend upon the Head, as wife, children, servants, &c. Who can truly say, with Ruth to Naomi, Whither thou goest, I will goes and where thou dwellest, I will dwell; thy people shall be my people; and thy God shall be my God. So subject, and service able they are to their Head, both in the affaires of this World; and also in the service of God.

Zach 9.10.

But now adaies, alas, how may a man weary, and weare out himselfe, in posting from coast to coast, and from the river to the worlds end, before he finde so well-ordered a Family ? for,

Some houses are now faine to hop Headlesse; as having such Governours, as are either Tyrants, or Fooles: and how is it likely they should ever direct, and moderate others, who are themselves so irregular? When indeed, the Head should represent that Majesty of God, at home; which holy tob did abroad: whom when the young men saw, they hid themselves; and the aged rose up, and stood before him, erc.

Iob 29.8.

Other houses, though they have good Heads, yet are their members nought, and dissolute: and therefore these may be compared to a comely person, who hath yet some putristed sless, a broken legge, or a withered arme, &c. And such an Head must know that it nearely concernes him, to provide for the cure of such an Epilepticke member, as is loose in the joints of his obe-

dience;

dience; or else to see that it be cut off in time, for seare lest it gangrene the rest, and so the whole body perish.

What is the rule whereby both Head and Mem-

bers must be [quared?

The written Word of God.

The Prophet David demands, Wheremithall shall a young mancleanse himselfe? To which he answers fully, Even by ordering his way, according to thy Word. And what he there speakes of the youngster in particular; is appliable to all conditions, professions, ages, sexes, what soever: They must all be ordered by the written Word of Goo, contained in the Canonicall bookes of the Old and New Testament.

Nowthese bookes may be discerned, and di-

stinguished from all other writings

r Because they are perfectly holy in themselves, and of themselves, both in respect of the

Author, Matter, Forme, End.

The Author is God himselfe, who is Essentially, and independently holy: and this is call'd by speciall priviledge, and prerogative, The Word of God.

The Matter, and subject thereof is the will,

and the workes of God.

The forme, (as Saint Peter tels us) That the prophecie same not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost:

The End, and effect thereof; for they fan-

Etifie, and cleanse, and save.

2 Because

Queft.4.

Anfw. Pfal. 119.9.

Ifay 1. 4.

1 Thef. 2.13. Rom. 7. 12. 1 Thef. 4.3.

2 Pet. 3. 20. lobu 17.17. Epbef. 5.26.

Sept dell

lames 1.21.

#### God's Building.

2 Tim. 3.16.

- 2 Because they are perfectly profitable in them. felves to instruct to salvation: whereas all other writings are imperfectly profitable thereunto further than they draw efficacy, and authority from them.
- 3 Because there is a perfect concord betweene the Scriptures; though they be divers, yet they are never adverse; notwithstanding the difference of persons by whom; places where; times when; and matters whereof they bee written.

4. By the Majesty, and power thereof to incline mens hearts from vice, to vertue.

5 By their fimplicity, and freedome from partiality; in that the Pen-men spare neither their friends, no nor themselves.

6 Because there bee necessary, and absolute directions in the Word, for all degrees in a Family; viz. for the husband, wife, father, childe,

master, servant, &c.

7 Because the written Word directs not only all degrees of men; but also moulds and fashions every one fit for his particular place of imployment: For by nature wee are so many unhewed, and knotty trees, which as they grow, are unfit for any part of Gods building: but as our blessed Lord, and Saviour dealt with his Church in her infancy, When ascending up on high Hee led captivity, captive, and gave gifts unto men: namely, some to bee Apostles, others Prophets, Evangelists, Pastors, Teachers, &c. So even at this day doth hee deale with each

Eph. 4.8.

Epb. 4.11.

each familie, by the \* power of his Word heefits fome for one place, and state, and some for another.

This is the power, use, and end of Gods Word in it felfe: but hath it this power and effects in us : Is Gods Word the rule of all our houshold-governement : Or though not of all, yet but of any principall part thereof? In the private worship of God doe we not, leave that fer forme of prayer which Christ, and his, (our) Church, hath prescribed, and cleave too much to our owne inventions? In the publike fervice of God doe wee not a heape unto our felves Teachers, having itching eares? Doe wee not ferve God more for b fashion, and out of faction, and for feare of the Kings lawes, than out of faith unfained? In our conversation, follow we not the practife of the multitude, yea, though it be to d doe evill? During our health doe we we the creatures e foberly, and with thankefgiving ; or are wee not rather through our intemperance brought under the & power of them? In the time of ficknesse, do we not (with King h Asa) Trust more to our Physitians, than to God himselfe? Moreto fecond causes, than to the first Is not the Priest the last that shall bee sent for ? In our i apparell are wee not fick of the fashions? If Vanity her felfe were to be attired, could she goe, or looke, or speake, or live, or dye more vainely ? In our recreations are we not led by the k company? In our dealings have wee not ever an eye to commodity? Is it not a received principle among

Legimus in Platone, prin effe in anima : TO LOY txdy TO BULLEDY , אין דם ב' אוטעוו-TINDY. Rationale : irafcibile ; & concupifcibile : And St. Hierome (allegorizing those three pecks of meale Mat. 13.33.) well observes, that the power of the Word is fuch that it leavens, and feafons all thefe three faculties, viz. The reasonable power with wildome : The irafcible with the hatred of finne :-And the concupifcible with an affection of vertue. Hieron: Comment in Mat. 13.33. a 2 Tim. 4.3. b 2 Tim . 3.5. 6 17 im. 1.5. d Exod. 23:2. e 1 Thef. 5.8. 1 1 Tim. 4.4. g1 Cor.6.12. b 2 Cbro. 6.12 i Zepb.1.8. k I Cor. 5.11.

Mach: polit.

Preface to Sir 'Walt.Rauleighs Hystoric of the World.

Pfal.12.1.

Ezek.1.8.

C. 22. 51. 14.W

Pfal,141.5.

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allana. W

Bereit Care-

lerem, 2.13.

Queft.5.

us? When Profit speakes, let Conscience hold her peace. Doe we not hold (with Machiavil) that Vertue it selfe should not be sought after, but onely the appearance; because the credit of vertue is an helpe, but the use thereof a cumber ! Have not Charity, Instice, and Truth, (like Materia prima) now a being onely in termes : Hath not craft in many, vaine-feare in more, and the worlds love in all, taught every capacity (according to the compasse it hath) to qualifie, and varnish over their inward defects, and deformities for a time? Are not some men, like those beasts which the Prophet Ezekiel saw in his vision which had wings, and hands under their wings? Doe they notobscure the hands of extreme oppression, under the wings of extraordinary profession? Briefly, hath not Policy now justled Piety out of doores, and is it not become the onely square of all our actions: See whether in your respects to your wives; in your care for your children, and fervants; and in your provision for the whole family, you bee squared by Gods Word, and not rather by policie? So that now the Lord may justly renew his ancient complaint, They have for saken the fountaine of living waters, and digged unto themselves pits that will hold no water.

May not then policie be used in houshold government? May not a man play the Politician; and safely use such rules in the ordering of his family, as may make most for his advantage, and emo-

lument?

Doubtlesse

Doubtlesse he may: for 'tis the praise of the vertuous woman, (among many other things that were laudable in her) that shee rifeth while 'tis yet night, and gives meat to her houshold, and a portion to her maids; shee considers a field, and buyes it, &cc.

Yea, 'tis remarkeable in that man, who by speciall priviledge, and prerogative is denominated. A man after Gods owne heart, that he had one officer appointed over his Treasures; a second over his Labourers; a third over his Vineyards; a fourth over the store of his Wine; a fifth over his olives; a fixth over his oile; a feventh over his Heards, &c. So Nehemiah prepared, daily,

an oxe, fix Sheep, &c.

And so King Salomon tooke such care for his diet, and fuch order for his fervants, which were to wait monethly, that when the Queene of Sheba came, and faw the exquisite policy of his houshold-government; the furniture for his tables, the placing of his fervants, the order of his fervitours, and their apparell, she was much taken with the fight, and discovered her heart at her tongues end; as you may fee if you peruse the place. Oh that there were such policy still in use! O that men would be so circumspect in the ordering of their families! And yet mistake me not; for I would not have the worke of your braines, to hinder the worke of your consciences; and therefore (that you may have comfort, and I my wish) let your practice bee squared by these foure rules.

Policy

Anfw.

Pro.31-10.31.

1 Chron.27.

Neb. 5.18.

1 King. 4.22.

14

Zames 3.15. I Sam. 21.13.

Pet. Martgr in 1 Sam.21.13.

Hofh. 14.2. Pfal. 141.2.

Iam.3.15.

2 Gen.31, 19.

Gen.31.35.

Policie must not prejudice the honour of God ; for when it doth so, 'tis sensuall, and divellish. We read that when David came to the Court of Achish, King of Gath, and saw himselfe in danger, hee in policy feigned himselfe mad; which though he did to fave his life, and liberty, yet was not that his policy to bee allowed: because it tended not only to his owne disgrace. being King of Ifrael, but 'twas also dishonorarable to God himselfe, whose Majesty he should have represented. Thus, some there be in our times who thinke it good policy to rife early, and to goe late to bed; to eat the bread of care, and to worke full hard; yea, they have fet houres for working, eating, resting, &c. But this their policy eats up the service of God; it leaves them fmall, or no time, wherein they may offer up the calves of their lips in the morning; or at night to come before God with an evening Sacrifice; and confequently this policy (as the Apostle speakes of wisdome in the same respect) is earthly, sensuall, and divellish.

Policy must not prejudice the truth of a good conficience; Rachel (having stollen her fathers Idols, when hee pursued her, and came to search for them in the Tent; she having hid them in the Camels litter, and sitting upon them,) intreated him not bee angry, though shee rose not up to him, for she was sick, as she pretended, and said, it was with her after the custome of women; If by the custome of women shee would bee understood to be in travell, she did tell a flat lye; but

if

if (by a tricke of mentall refervation) she did use that ambiguous phrase, with an intention to deceive, then at the best shee did equivocate; and even in so faying, and so doing the made a flat breach of conscience. Thus many among us defire to be at as little charg as possibly they may; both to the State, and to the Church; and therefore, when they are pressed by, or for, either of these, then they in policy seigne themselves poore, and make needy; they whine, and pine, and draw back, and bend their browes, and forge many excuses; and will not part with one penny; (if they can with common civility, or shameleffe impudency, keepe it) which favours not only of unthankefull hearts to God; but shewes that they have most wretched consciences; and that they feare not to commit any finne, fo they may but keepe their owne (as they call it :) but they reckon without their Host; for what ere men may count, fure I am, Christ counts and cals it none of ours, but Cafars, and Goos. Give unto Cefar. that which is Cafars; not thine owne, if the State stand in need of it, but Cafars : and give anto God that which is Gods; Gods, not thine; for what hast thou which thou hast not received? And if thou hast received it, then'tis thine but in trust; and therefore thou must freely part with it, when Gods cause, or the Kings requires it.

Policy must not prejudice that justice which is due to man. King David was very politicke in contriving how to worke himselfe out of the

Lypoman. in Gen. Lyfer. in loc.

Sen.de Ben.

Melo in locum. Math. 22.21. Palatius.in locum.

I Col.4.7.

3

#### God's Building.

shame of adultery; and his childe by Bathsheba out of the shame of bastardie; and therefore he fo closely carried it that Vriah was flaine, and then hee tooke her to wife; but because it did not stand with justice, first to deprave the wife, and then to deprive the husband; therefore this his supposed master-peece of policy, is brought in as a croffe-barre in his armes, and as a foule blemish in his coat, in the fifteenth of the first booke of Kings, where 'tis kept upon perpetuall record, that David did that which was right in the light of the Lord, and turn'd not a-side from any thing which he commanded him in all the dayes of his life, except onely in the matter of Vriah the Hittite. Marke, King Davids obedience had beene universall, and a generall rule, but for this one exception, &c.

But now (alas) who (almost) makes any conscience at all of that justice which is due to his neighbour? Doe we not sometimes sweare and lye, and sweare falsely, and lay our foundations in the bloud of the innocent, rather than wee's not build, and enlarge our houses? Yea, are not many of our Babylons rais'd out of the ruines of Sion? What care we to take advantage of our brothers simplicity? If hee be our inferiour, we looke upon him with contempt and scorne; wee's use him like a stirrop to our private ends; and like a ladder to our publike designes; when we have got as high as he can helpe us, then no matter though he (ladder-like) be hung by the wals. And as for superiours, we (now a-dayes)

either

2 Sam. 12.10.

I Kings 15.5.

ler.7.9. Mich.3.10. Hab.2.12.

Numb.12.33.

either do not know, or will not acknowledge, any. We live (like the Locusts) as if we had no King, no law, &c. But that I may cut out this dead flesh remember that S. Paul records severall sorts of dues; as first tribute, then custome, &c. Render therefore (saith hee) to all their Dues; tribute, to whom tribute is due; custome, to whom custome; feare to whom feare; honour to whom honour: Intimating unto us, that both tribute, and custome, and feare, and honour, and the like, are the Civill Magistrates due.

Indeed, there is nothing more properly due to any of us that are fubjects, than are all these to our Soveraigne: and God himselfe hath made them so, who at the anointing of Kings, gives them a Crowne, a Scepter, and a Sword; and to the Crowne reverence is due; to the Scep-

ter, Subjection; and to the Sword feare.

Policie must not extend beyond our calling; It must be bounded, and limited, lest it wander in infinitum, like an Individuum vagum, as if 't were branded with the stray-marke of Cain, A vagabond shalt thou be upon the face of the earth. My meaning is, we must not be extravagant; but as often as we plot any thing for the bettering of our temporall estates, we must first see that what wee would doe, be good, and lawfull, and commanded; and when we finde it to be thus, then wee must reflexively looke into our selves, and examine whether it be agreeable to our particular calling, and in some fort proportionable to that duty which we owe to God, and our neighbour

Prev. 30.27.

Rom. 13.4.

Cornel. Muffus in Rom. 13.4.

4

Gez.4.13.

Pfal. 34.14. 1 Cor. 6.12. Ephef. 5.15.

#### Gon's Building.

Sunt certi denique fines, quos ultrà, citráque nequit confifere rectumo

Quest. 6.

Anfw.

Quest. 7.

1 Kings 9.11. 2 Kings 14.9. Iudg. 4.6. Ezek. 27.6.

Masb.3. 1.

I Cor. 7.9.

bour. For, we have no warrant to transgresse our callings, yea though it would make much for the advancement of our Families. Now these cautions and considerations (in their latitude) being duly and truly observed, (on Gods name) be as politicke as thou canst in the ordering of thy house-hold.

How may wee be fure that our houses are built by

God ?

Truly, when wee procure Gods timber, framing, setting up, finishing, and furnishing.

What is Gods timber ?

Single persons, (whether they be young, or. old;) who if they cannot abstaine, they must marrie.

When Salomon was to build the Temple, he had his Timber, that is, he had his Cedars, and Fir-trees, from Mount Lebanon, in the territories of Hiram King of Tyrus : but God, for his building, in my text, requires neither the Cedars of Lebanon, nor the Shrubs of Mount Tabor, nor the Oaks of Balban; but men, and women, single persons, who must be hewed and squared by the Axe of his Word, to make fit pieces for his building. Now fingle persons may be considered either generally in the lumpe; or particularly in their feverall kinds; as old men, old women, young men, young women. As they are confider'd generally; so the Word of God doth frame, and fit them for his building; thus: If they cannot abstaine, they must marrie.

Mariage in it selfe is a thing indifferent; and

the Kingdome of Heaven stands no more in it, than it doth in meates, and drinkes; so that God accepts no man the rather for being maried, neither yet for that rejects him. And yet Mariage is, in it selfe, a state farre more excellent than the single life, as appeares by these reasons.

Because it was ordained of God in Paradise; and preferr'd before all other states of life in Adams innocencie: Now as innocencie is incomparably better than corruption: so is that state

which God appointed for innocency.

Because mariage was instituted upon a serious consultation of the Blessed TRINITY: The Lord God faid, It is not good that man should bee alone, I will make him an helpe meete for him. Marke, when God made mankinde hee made neither more, nor fewer, but just two: for when he was one, God faid, It is not good; and when hee was three; it was starke naught; for it was fet as a brand of shame upon the head of Lamech, that he was the first that maried two wives; and so brought three into one flesh. And where it is faid, that two shall be one flesh; it should feeme that an unmaried man is but halfe a man; for if two must concurre to make one flesh, then where there is but one, there is but halfe a man. And, as, among the lewes, it was ever held reproachfull to dye a Virgin; and thence their Proverbe, Nothing is good but a woman: And, He that hath not a wife is not a man : fo (without plaine contempt of Gods ordinance) it cannot now be contradicted, and neglected.

2 Because

I Gen. 1.23.

2

Gen.2.18.

Gen.4.19.

Drusius in minor: Prophet: Rab. Salom. 3 Gen.1.28.

4 Cor.7.1.

Heb. 13.4.

Horat.od.
Micat inter
omnes canquam
inter ignes Luna minores.

Mat.19.11.
Aditus ad Log.
Ex particulari, non eff fyllogizari.
Arift in polit.
Eonum quo
communius, co
mclius.

Because God annexed a large bleffing to the state of mariage; Increase, and multiply, &c. Making it withall, the Fountaine, and Seminary of all other kinds of life: So that if mankinde had continued in his first estate, then the single life had been enothing worth.

Because of the single life Saint Paul saith but It is good: It is good for a man not to touch a woman, &c. But of mariage he saith, It is honorable. Now, marke; To be good, is the smallest commendation that can be given to any thing; for God made nothing but it was good, &c. But to bee honourable, is the excellency and perfection of good; and shines among other goods, as the Sunne among the lesser Starres, which when it appeares, they doe not seeme to bee.

But what if Saint Paul faid, The single life is good; that proves not that manage is not good: yea, wherein is the fingle life fo good, but the maried is as good. It is good for a man not to touch a woman, &c. How meanes hee that? Doth he meane, It is generally good for mankinde ! Not so, for Christ himselfe faith, All men have not that gift, &cc. But it is good particularly for this man, or for that man; and out of a particular there is no Syllogizing. But maringe is good generally for mankinde: and who prefers not a common good, before a private? and the fingle life is but a private good: for when he faith, It is good for a man not to touch a woman,&c. He meanes that it is good for that man man that he can abstaine from mariage; that is, (yet more plainely) It is good for himselfe, because he feeds, and clothes none but himselfe: but mariage excels in this, that he doth good to others. As good,

to her whom he (under God) takes into his protection; which if all men should abhor to do, then might women (with lephta's daughter) goe to bewaile the dayes of their Virginity.

2 It doth good to the Church in begetting an holy feed, for the Kingdome of Christ.

3 It doth good to the World in replenishing

it with people.

It is true indeed that (fince the fall) to those few that have the gift of continence, the single life is better than the maried: yet, how is't better? Better not simply, but in regard of the many miseries that came into the world by sinne. For,

I The fingle life frees a man from the cares of houshold affaires: and for this cause S<sup>c</sup>. Paul wishes that all men, were even as he himselfe.

2 It seemes to make a man fitter to meditate on heavenly things; as being lesse distorted, and distracted with the things of this world. The rest had their Apologeticke excuses (as we reade in the Gospell) but hee that had maried a wife, was peremptory, He could not come.

3 In time of trouble, and perfecution the single person seemes to be in better case, in regard of incumbent necessitie. And yet notwithstanding all these, he that hath not the gift of con-

Ruth 3.9

Iudg. 11.37.

Mal.2.15.

Amor rerum terrenarum, est viscus pennarum spirituatium. Greg. Mag. in moral. Luke 14.20.

1 Cor.7.26.

C 3

tinency:

1 Cor. 7.9. Cornel.a lapide in 1 Cor. 7. Glossatin.

1

2

Mat. 19.11.

Iustin de imped. matrim:

Turkish Hist. 2 King. 10.18. ler: 38.7. Dan. 1.3. Atts 8:27.

Aretius.
Marlorat.
Musc.in Mat.
19.

tinency; that is, if he cannot finde in himselfe a resolved disposition (without the trouble of the sless) to abstaine, he must marry; for it is better to marry, than to burne. True: (say some Popish Misogamists glossing upon this place) of two evils the least is to be chosen; as if, 'tis evill to marry; and evill, to burne; but of the two evils, mariage is the lesse. And even among us Protestants, there be some Male-contents prompt enough to object the many troubles of the sless the many incumbrances of the maried life, &c. To which I answer three wayes:

That we must distinguish betweene the trouble of sinne in the slesh, and other crosses.

That our Saviour silences his Disciples (objecting that It is not good to marry) thus. All men cannot receive this saying, save they to whom it is given: for,

I Some are borne Eunuchs, or chast, (as they which have a naturall frigidity, and indisposition to generation) and these are not acquainted with the troubles of the flesh.

2 Some are made Eunuchs by men; and such have they beene, for the most part, who are to attend Queenes, Virgins, Concubines: as 'tisplaine both in divine, and humane story.

3 Some have made themselves Eunuches for the Kingdome of heavens sake: and such are they who (being throughly resolved that they shall not consent unto, much lesse bee overcome of the troubles of the slesh) do deprive themselves of all outward comforts, yea of mariage it selfe,

for

for the service of the Church; for so there the kingdome of heaven is to be understood.

Thus Saint Paul though hee held it lawfull for him to lead about a sister (a wife) yet he did it not, for expediency fake. And thus many, in the primitive times forfooke father and mother, wives, and children, for Christs fake; that is; when in communicating with them in their heathenish services, they could not enjoy Christ and them: But every man cannot doe this, and thus, though he be willing; and therefore our Saviour faid, He that is able to receive, &c. And yet fome forward, (froward indeed) devoute Ignorants cry out, O we will pray unto God for the gift of continency, who gives to all men freely, &c. For, that we have it not, it is onely because we pray not, &c. I answer, that the gifts which God bestowes upon his Church are of two forts.

The one Generall, which are necessary for all the godly, namely, Faith, Hope, Love, the Righteousnesse of Christ, Life everlasting, &c. And of these are those promises of Christ to be understood, that what seever wee aske shall bee given us.

The other *Private*, and *Particular*; concerning which we have no fure promife that God will give it to all, and every beleever: and among thefe is the gift of continence; which the Scripture, as it doth no where command us to aske; so neither doth it promife that if we doe aske, wee shall obtaine it: and consequently

I Cor.9.5.

Mat. 19. 12.

Rom. 8.32.

Heb. 11.6. Rom.8. 24. Gal. 5.12. Pbil. 3. 90.11. 10b. 10. 28. Mat. 21. 22.

# GOD'S BUILDING.

they do but tempt God, who (wanting this gift, doe notwithstanding) von perpetuall virginity, building upon a bold and blinde prefumption (which is indeed but an uncertaine foundation)

that God will give it them.

But what if hee should not give it? What then? Yet some there be so wedded to their own wils, that they refolve not to marry howfoever: because (as they throat it) Adam the perfectest man that ever was; and Salomon the wifest; and Sampson the strongest, were all supplanted by women; the consideration whereof together with some other inconveniencies, have caus'd many to abandon this holy institution.

One being intreated to be at the mariage of a friend; excused himselfe, saying, that he never defired to be at fuch a Feast, or fuch a Funerall.

A fecond being demanded whe held it best for one to marry? Reply'd, 'Tis too foon for a young man to marry, & too late for an old man.

A third being questioned to the like purpose, answered, Hee would advise him to marry his fonne very young : I, but faid the Father, then hee'l want wit. And that's the reason (said the other) why I advise you to marry him young, for if he ftay till he have wit, ten to one he will never marry, &c.

But how ere it pleas'd these humorists to jest at mariage; yet divine mysteries must not be dallied with: Tis dangerous medling with edg'd tooles. Matrimony is too honourable an estate to bee flighted, and vilified; and too holy an

estate

Gen.3.11. I Kings 11.3. Iudg. 16.17.

Bias.

Diogen. Inveni non adbut ; feni non omnind.

Timon Atb. Sr . 01 de estate to be prophaned, much lesse to be protested against absolutely; less we fall within the verge of S. Augustine's censure of Iephta's vow (in a case not much unlike to this) and so shew our selves guilty of an errour in promising, and of a crime in performing it.

That if the fingle Saints shold spread their Enfigne, and display their perfections in the liveliest colours, yet what ever was done by men unmaried, the maried have done as much, as well, as

they. For,

I If you speak of patience; whom can you lay in the ballance with Iob? (whose patience grew to a Proverbe) and he was maried.

2 If you speake of zeale; whom have yee like David? (Aman after Gods owne heart) and he was maried.

3 If of faith; whom like Abraham? and he was maried.

4 If of wisedome; whom like Salomon? and he was maried.

5 If of courage; whom like Sampson? and he was maried.

6 If of fervile fidelity; whom like Iacob? and he was maried.

7 If of chastitie; whom like Infeph? and he was maried.

8 If of Almef-deeds; whom like Tobit? and he was maried.

9 If of the sincere service of God; whom like Zacharie and Elizabeth: (For they walked in all the Commandements of GOD without reproofe.)

In vovendo fiulius; in reddendo impius.

3

1am. 5. 11.

Pfal.69 9. 1 Sam. 13.14.

Rom, 4.20.

1 King. 5.12.

Iudg. 16.30. Gen. 29.30.

Gen.39. 12.

Tobit 1.16.

Luke 1.6.

## God's Building.

reproofe,)&c. And 'tis no small commendation of mariage, to see all the paternes of perfection in them that were maried.

What honourable thing was there ever atchieved in Scripture, but the maried had a hand in it? Yea, what honour ascribed to any one, but the maried had a share in it?

The translation up into heaven in Enoch; the building of the Arke, and preserving of the world in Noah, and his three sonnes; the building of the Temple in Salomon; and all maried.

And if any shall object that 'tis likely (for 'tis not certaine) that (the great Apostle of the Gentiles) Paul was not maried? Against him I will oppose Moses, (the great Prophet and Leader, of the Iemes) who was certainly maried; and what was there in the one, that was not in the other?

I Paul was a great Scholer, a Pharisce, and brought up at the feet of Gamaliel: so was Moses a man well seene in all the learning of the Agyptians; to shew that mariage is no enemy to learning.

2 Paul was a man fervent in Prayer, for by his prayer he heal'd the fick: so was Moses aman vehement in prayer, for he prayed forty dayes and forty nights: to shew that mariage is no enemy a mans devotion.

3 Paul fought with men-beafts at Ephesus, and overcame them: so did Moses with siry Serpents; with Schon King of the Amorites, and og that beaft of Basan; to show that mariage is no hinderance

Gen. 5.24. Gen. 6.14. Gen. 7.13. I Chro. 6.19.

Object.

Anfw.

Ads 22.3.

Atts 7. 22.

Ads 28.8. Deut.9.9.

1 Cor.15.32.

Num.21.24 Num.21.35. derance to honour and victory.

4 Paul wisht himselfe eternally separate from God, for the lewes sake; and so did Moses, If thou wilt not pardon them, then blot my name out of thy Booke; to shew that mariage hinders not a pastorall care in a spiritual sunction.

5 Paul was rapt up into the third heaven; but God came downe from heaven to talke with Moses on the Mount; And this (me thinkes) was the greater honour; for Paul went up to God; but God came downe to Moses; to shew that mariage is

no enemy to vision, and revelation.

Or, if you will object: that the state of single men is like to that of the Angels; because Christ faith, that the Saints departed neither marry, nor are given in mariage, but are as the Angels in heaven; and thence conclude that the fingle life is fo much to bee prefer'd before mariage, as the Angels are before carnall men ? Then (for answer) looke how much you preferre Angels who are not maried, before mortall men who are maried; fo much will I preferre Christ Iefus who was maried, above Angels who are not maried: for Christ was, and is maried; The booke of Canticles is his Epithalamium; and God himselfe is the King whose sonne is said to be maried; and Christ is that Lambe whosemariage was faid to be come; and we are that Spoufe which was said to make her selfe ready, &c. Wherefore if an argument of refemblance may doe any thing: then fince the fingle state is but like to the Angels; and mariage is like to CHRIST

Rom.9.3. Exod.32.32.

2 Cor. 12 4. Exed. 24. 10.

Object.

Hugo Card.in May.22.

Anfw.

Cant.1.15. Mat.22.2. Apoc.19.7.

#### GOD'S BUILDING.

Object. Anfw.

Gen.2, 18.

Ecclef.4.II.

Dan.3.25.

Exod. 17.11.

1 Sam. 18.23.

Ecclef.4. 12.

I Cor. 10.12. Contra omnem Statorem, Sunt tres fratores.

I consude that mariage is better than that. Lastly, if you object, wherein is mariage better than the fingle life? I answer, 'tis better for company, for comfort, for helpe.

'Tis better for company; for before Eve was made there were many creatures in the world; and yet 'tis remarkeable that Adam was still faid to be alone, because the rest were

no fit companions for him.

'Tis better for comfort; and therefore Salomon faith, If two sleepe together, then shall they have heat; but to one how (hould there be heat? By heat, understanding comfort. And indeed, whether it bee in the infirmities of the body; no hand so welcome to apply the medicine, as the wives; or whether it bee in the maladies, and perturbations of the minde, no tongue fo gracious as the wives. The presence of the wife is like the Angell in the midst of the fiery furnace, that allayes the fury of affliction when it comes. The hand of the wife is like the hand of Moses in Rephidim, that drives away distresse, when the holds it but up. The tongue of the wife is like the Harpe of David, that expels the evill (pirit of all anguish from the heart of man.

'Tis better for helpe; and therefore (in Eccl.) 4. It is faid, When one is overcome, yet two shall stand. And is not the world a pitch'd field unto us ? Are not our enemies round about us? Saint Bernard upon that place of the Apostle, (Let him that thinks he stands, take heed lest he fall:) well, and wittily observes, that every one that stands

hath

hath three to withstand him; viz. the World, the Flesh and the Divell.

If you look inward; there's the flesh, that faith, I'le infect you.

If you looke outward; there's the world, that

faith, I'le deceive you.

If you looke about you; there's the divell, (who like a roaring lion, compasseth both fea and land, that he may bring both fea and land within his compasse) he faith, I'le destroy you; and the truth is, he too often overcomes in a fingle combate, but when a fecond comes in, he betakes himselfe to flight. The sinne which no man feerh, no man reprehendeth; and where there is no feare of a reprehender, the Divell comes boldly to affault; now, who fo fit to reprehend thee, as thy wife ? Indeed, who will reprehend thee but thy wife: Thy superiours care not, thy inferiours dare not, thy friends remember not, thy enemies vouchfafe not, and strangers will not: but thy wife hath both priviledge, and oportunity to reprove thee; for fhee's commonly at thine elbow; and when the finds thee either speaking what is not comely, or doeing what is not feemely; the pluckes thee by the fleeve, and faith, Husband, remember thy felfe, &c. And therefore provide thee an helper; for fuch she was intended by God himselfe; and if shee that was given thee for thy good, bee taxable as a cause of evill; certainly 'tis because thou thy selfe art evill. Then be thine owne Judge, how blafphemous a thing

I Ego inficiam.

Ego decipiam.

3
1 Pet. 5.8.
Ego interficiam

it :

## GOD'S BUILDING

Geni3, 11;

it is, that men should make this honourable ordinance of God, as a cause of their sin? That
Adam should say to God, The woman which
thou gavest me, &c. That whereas God gave him
the woman, as a gift worth all the world, hee
returnes it to God in great reproach? And we
are all the sons of Adam; for if after mariage
there chance to come a storme; why then,
straight, The woman which thou gavest me, &c.
And had I beene single, my woe had not beene
so singular. And the woman is the cause of all moe
to man, &c. But the truth is, thou shy selfe art
the cause, either because thou does not use her well;
or else because thou does not use her well.

The best course, and counsell therefore is to look before you leape; and to wed your prayers to the God of heaven, that he would wed you to good wives on earth; and the rather because as there is no earthly comfort like the content a mantakes in a faithfull yoke-fellow: So, woe be to Sampson if hee bee match'd with a Phi-

liftine.

Thus wee have seene (in the generall) how single persons must be framed for Gods building; now we come to the particular; for single persons are of source forts: namely, Old men, Old women; Young men, Young women. Of which in order; and first,

How must old menbe framed?

Quest.8.
Ansiv.
Titus 2.2.

Indg. 16.16.

They must be sober, ho. SFaith, nest, discreet, and sound in Patience.

Here

Here (as you see) are foure things required in Old men; the three former whereof doe belong to them as Old men; and the latter, as they are old Christians. But before wee descend to handle the particulars, wee must remove an objection, which some old froward folkes cast in our way to this purpose.

There's no transplanting of an old Tree? We now know enough; or if not, yet wee are now too old to learne, or. I answer to this ab-

furd humour, by

Reafon.

CPatterne.

By Paterne: for Saint Angustine in his old age addicted himselfeto the study of the Greek Tongue, that so he might more clearely, and sully understand the Scriptures of the New Testament, which are all, originally, in the Greeke, onely the Gospell of Saint Matthew excepted, which was first written in the Hebrew tongue.

Wee reade that Cato was threescore yeares old when hee sirst beganne to learne the rudiments of Grammar: It was an ingenious protestation of Socrates that he would never be ashamed to learne so long as he met with any that were able to teach him.

Charles the fift gave for his Armes, Hercules's Pillars, and his Mottowas, Plus Vitra. I find one who acknowledges he could never apprehend what was meant by it; but others fay it is plaine enough that his meaning was, that Hercules Pillars (which are two hils at the mouth, and

entrance

Object.

I Eccles.bift.

Zuin. Theat.

Diogen Laer.

Guichard. hift.

August Maxima pars corum qua scimus, est minima pars corum qua ignoramus. Sen. Cum incipis sieri nolle meliór, desinis esse bonus.

1 lobn 2. 13.

Atate major, exemplo max-

entrance into the mid-land Sea; one on this fide of the Straite, in Europe; and the other on that in Africa) should not bound his Empire, which he intended to extend further (as indeed he did afterwards) even to America; (the fourth, and last discovered part of the world) which Hercules himselfe, and such as lived many ages after him, never heard of. And old men shall doe well to faile by his compasse; never to fet any bounds to their knowledge: let them not bugge themselves in their great experience, as if there were not a Plus Pltra; let them never fet up their rest here; for Gods schoole doth not only teach the principles, but also the perfection of wisdome; which not being attain'd unto even in oldest age, S. John writes unto you Fathers, aswell as unto you, Young men, and Children; intimating that the fathers themselves have need to learne as well as their children.

By reasons; and these are many, but I will reduce them to these source. First, old men must learne, because that path which is candied with the white, and hoarie frosts of old age, will be more delightfull, than the other which is bemired, with the muddy and troublesome course of youth.

When the beloved Disciple, Evangelist, Apostle, Prophet Iohn (in his affection a Disciple; in his Epistles an Apostle; in his Gospell an Evangelist; in his Apocalyps a Prophet) being exil'd, had lived to be so old that he was not able to goe himselfe to joine with the Congre-

gation;

gation; yet for example fake he was wont to be carried thither in the armes of his followers.

In the Booke of Kings, we read of a young Prophet that was flaine by a Lion for violating the Lords Commandement; but that which makes his case the more lamentable, is this, that he was wrought and brought unto it by an old Prophets importunitie. Taste the circumstances.

The feducer was a Prophet, and a Prophet of God: (as he bare witnesse of himselfe) and therfore the rather to be beleeved. And as he was a Prophet, and a Prophet of God; fo he was an old Prophet too; and old age is venerable, even in the people; how much more in the Prophets? Adde to thefe, that this old Prophet was importunate; and we all areable to gueffe at the force of importunity: This overcame the Vnjust Iudge himselfe, though he neither feared God, nor cared for man; and therefore no marvell though the young man of God was drawne out of the way of Gods commandement, by an old Prophet of God through importunity. Seeing then the practice of the aged is so perswasive, I had almost said, so compulsive; therefore it highly concernes old men to be carefull of their comportment; for their lives are walking statutes, and talking lawes to the younger people.

A second reason why old men must learne, is because vertue will make their age to be honourable; as Salomon saith, Age is a crowne of glorie, if it be found in the way of righteous nesses. The want whereof makes much old age bur-

1 King.13.

1 King.13.18

1 King. 13.11.

Luke 18.

Prov. 16.31.

thenfome:

Sen. Avarus nemini bonus, fibi pessimus. Hab. 3.6. thensome; and so many old men to out-live the desires of them that are younger: and not onely burthensome, but they become lothsome, too. For an old Miser, (who, in his life time, is good to none, and worst to himselfe) is as lothsome as hell-mouth, which hath enlarg'd it selfe. And so an old Drunkard, an old Fornicatour: briefly, whosoever growes old in any course of sinne is as lothsome as an old Boare, an old hee-Goate, an old Foxe; whose rammishnesse, and unsavoury sent infects the ayre it selfe, and causeth nauseousnesse in all that do approach them.

3. Old men must be framed; because that age is pestred with many vices; and 'tisa rare thing to finde an old man, who is not sowred with the leaven of some one, or other, of these

ill qualities following.

r. Old men are naturally covetom; they are extremely in love with themselves, and therefore are very greedy and gripple: yea, having made gold their god, they scarce dare touch it, much lesse imploy it to common uses, for feare of committing sacriledge against their Idol. They want what they have, as well as what they have not. They live, like so many Wardes, who have title to great possessions, but never come actually to enjoy them: or, like the Patriarchs sacks, having both Corne and Coine in them, yet they have no further use of either, than to be worne out in keeping them. These so care for wealth as if it were their owne; and yet so use it, as if it were anothers: and when

Querent fibi bonum utile 3 non bouestum. Virtus post nummes. Hor.

cum catera
vitia in homine
fenescant, sola
avaritia fuvenescit. D Hieron

thev

they might be happy in spending part, yet they make themselves miserable in keeping all, being more willing, (it seemes) when they dye, to leave all to their enemies, than, while they live, to give the least part to their friends. That rich man who had more than he could well dispose of; resolved rather to pull downe his owne barnes, than to build for any others.

2 Oldmen are very increditions: and the reafon is; because they have formerly so often erred themselves, and beene deceived by others. It is remarkeable that Christ was chiefly opposed by the Elders. It was spoken by way of reproach, Num quis ex principibus? Doe any of the Elders follow him? Truly none but Nicodemus; and he, too, but by night. In that he came, note his willingnesse; but in that he came onely by night, you must acknowledge his weakenesse. Youth will follow, but age must be drawne if not driven.

3 Old men are suspicions; Doe they see a rich man passe by their doores, metuunt raptorem; they are afraid of his stest-hooke; that hee will take away by force in the day time. Doe they see a poore man passe by their doores; Metuunt surem; they are affraid of his pickelockes, lest hee should breake in by night and steale away what they have, whilst they sleep. Yea, let the Dunghill-Cockes scrape but neare the muck-hill, where one of these hath barrell'd his gold, and he shall dye for the sact; he's straight executed for an intelligencer. And if he chance

Luke 12.18.

Non pofuadebis, licet perfuaferis. Mat. 21 23. Mat. 26.59. lohn 7.48. lohn 3.2.

Quicquidue patiatur, timet; jam metu patitur.

## God's Building.

Sen, Obtruncat caput. Crepuit ut ferrum.

Pfal.53.5.

Jeb. 11.48.

Mat. 11. 18.

Isbn 8.4. Levit.10.10.

Mat. 15.2.

Mat.7.3.

to heare but the least noise in his neighbours house; strait his imagination workes upon a spade, and a mattock; his false heart suggests that they are undermining of his wall. Thus are old folkes generally hunted with shaddowes and dumbe shewes; fearing where no feare is, being never quiet, never secure. It was this Chost which so haunted, and terrified the Elders of the Ienes, when they cried out for seare, If we let him (namely Christ) alone, all men mill beleeve in him; and the Romans will come, and take away both the place, and the nation.

4 Old men are commonly querulous, and complaining; the Elders among the Jewes were ever in the accusative case; Christ came eating, and drinking; and they call'd him a friend of Publicans and sinners; a wine-bibber and a glutton. Iohn the Baptist came neither eating, nor drinking, and they faid, he hath a Divell. They will neither be pleas'd full nor fasting. First they accufed the woman taken in adultery, faying to Christ, Master, this woman was taken in adultery in the very act, now Moses in the Law commanded us that such should be stoned, &c. And then they accused Christ himselfe, of blasphemy for forgiving sinne : and his Disciples for not observing the traditions of the Elders: These Elders had each of them a beame in his own eye, and yet they picked quarrels with the Disciples motes. If a man bee just they call him cruell; if pittifull, they will despise him; if liberall, they vow he's prodigall; if thriving, they note him covetous; if peaceable they cry him downe for a coward; if valiant, they terme him quarrelfome; if grave, they sweare hee's proud; if affable, they impute it to his lightnesse; if solitary, they brand him for an hypocrite; if pleafant, they stile him dissolute, erc.

5 Old men are (for the most part) irreverent and impudent; Like that unjust Indge, who neither feared God nor reverenced man. Stubbornnesse shall supply all their defects of goodnesse: they'l act their finnes over and over fo long as they be able; and still they will love and praise those sinnes which they are not able to commit. Hearethose two Elders speake in the history of Susanna: Behold, the Garden doores are (but that no man can fee us, and we are in love with thee, therefore consent untous; or wee will beare witnesse against thee that a young man was with thee, &c. Horrible impudence!

Old men must learne because they have but a short time to live in this world. Young men may live, but old men must dye; as hee well and wittily repli'd, who (walking abroad in a time of great danger, with greater confidence, and being questioned the cause ) said, It is because I am old: implying, that if he were younger he might live; but being so old, hee must dye: indeed all old men dye by degrees; as Alexis infinuated in his Paulatim morior. For these, and the like reasons, old men must bee framed: and yet I cannot but wonder at the peevishnesse of some old men, who though they

Luke 18. 2.

Treaf. of ane. and mod .times. I Cer. 13.1.

Pf4.. 58.4.

have already one leg in the grave; yet they skill not fo much as the Alphabet of Christian graces; nor have they the will to doe it. For though you should speake to them with the tongue of men, and Angels; yet (like fo many deafe Adders) they'd stop their eares, and will not heare the voice of the Charmer, charme he never so wisely. If you affay their instruction; their answer will be, They are too old to learne: but did they well confider that he who is too old to learne the may to heaven, is also too old to come to his journeyes end, I prefume they would in teares of bloud recant their folly.

Pur cafe the oldest man that lives were confrained to take a tedious journey, and unawares travell out of his way; would he reason thus within himselfe: Though I never went this way before; and know not where I am; yet I will not aske any man the ready way; for I am now too old to learne: the light of nature condemnes this of folly; then what is that which raignes at this day in fo many of the aged ? I had almost call'd it Phrensie. Therefet the aged be exhorted to become new men and to redeeme the time with double diligence which they have fnorted away in supine negligence. In grace they must imitate naturall motion, which is ever swiftest towards the centre. King Salomon cals the time of old age, evill dayes; and evill they are not fimply, but by reason of the many evils corporall, and spirituall, which accompany them.

Ephef. 9.24. Ephcf. 5.15.

Ecclef. 12. 1.

And so Diogenes Laertius termes old age, the haven of evills; because all forces of evils flow thither as to a common haven. And therefore old folkes should walke cirumspectly, not as fooles, but as wife; redeeming the time because the dayes be evill. As times grow worse; so should they grow better. And as Hannah frequented the Temple; and old Simeon waited for the falvation of the Lord: fo should all that are stricken in yeares fee their Salvation nearer than when they first beleeved. And as the Iewes were enjoyned to gather twice as much Manna upon the eve of the Sabbath, as at any other time, because upon the Sabbath it selfe they were permitted to gather none: In like manner it concernes all those (who by reason of their more than many yeares, doe dayly expect their laft Sabbath, wherein they shall rest from all their labours) to reade twice as much, and heare twice as much; and pray twice as much; and to doe twice as much good, as the younger doe; because they have a long journey to take, and (God hee knowes) but a very short time to provide for it.

And thus having proved there is a necessity that they must be framed; now I come to acquaint you how they must be framed; and this appeares by foure special properties which St. Paul requires in old men.

Property; they must be sober; this sobriety consists in a moderate affecting, and using of outward things, as meat, drinke, &c. And good

Diogen. Laer. Malorum por-

Epbe.5. 15.

Luke 2.37. Luke 2.25.

Rom.13.11.

Exod. 16.12.

Apre. 14. 14.

Tit. 2.2.

Galen.

reason it is that old men should bee thus affeeted, because that age is meake, cold, and dry; and therefore naturally defires more to warme, and strengthen, and moisten it selfe, by lusty meates, and drinkes, and therefore unlesse great care be had, it soone overcomes it selfe.

Gen 19.31.

Gen. 19.36.

Toffas. in Gen.

See this in Lot, who (though otherwise a good man) was overcome of wine, and so lest an incestuous brood behind him. Indeed some would faine excuse his fault, because though he dranke freely, yet it was not out of any intemperance, but meerely to mittigate his griese, for his great losses of wise, house, &c. But, Saint Augustine answers truly and fully, It did not become a just man to take such a comfort. Besides, how 'ere hee might have dranke somewhat the more plentifully, in regard of his just sorrowes; yet his excesse will

admit no just excuse. The same Spirit of God which in one place, commands us to give wine to the sorrowfull; doth in another place for-

bid us all manner of excesse. The Apostles

rule is, Bee not drunke with Wine wherein is

Prov. 31.6.

Ephef. 5.18.

excesse. It is a negative precept, and therefore bindes all men at all times; as the Schoole speakes.

It was foin old Lot; and was it not fo in old Noah too! Was not he foil'd, and fool'd, by wine-bibbing? which finfull act of his, how'ere fome labour to cover, and colour, by faying that his finne was involuntary, and begotten through the ignorance of the strength of wine: yet this

evafion

Gen. 9.21. Honcalin Gen. evalion is but like Adams breeches, of fig-leaves, one may foone efpy the good mans nakedneffe through such corrupt glosses. For grant Noah was ignorantly foil'd by the strength of wine, vet ignorance makes not a finne to bee no finne.

The best distinction that ever was coin'd in favour of ignorance, was but this, that it excufeth à Tanto, but not à Toto; that is, Ignorance (fuch as it may be, for some kindes of ignorance doe rather aggravate, than excuse) doth some-

what extenuate but never annihilate.

And therefore we are not afraid, to the glory of God, to confesse those infirmities of the Saints, which the Spirit in Scripture hath not conseal'd; for the Patriarchs instructus by their fals, as well as by their good examples: and thereby intimate unto us that now thinks wee stand, to take great heed lest wee fall; for fince the Chiefetaines, and Commanders themselves were put to the worfe, alas, what hope is there of the common Souldiers ?

Thus it appeares how easily that age overshootes it selfe, and therefore to the end that all old men may the more carefully put this duty in

practice, let them confider with me,

I What a shamefull thing it is for them who have lived fo long, (some forty, some fifty, fome fixty yeares, and upwards) and yet have not learn'd the right use of the creatures. Saint Paul professeth of himselfe, that hee could forbeare any thing for the name of Christ: Phil.4.13. and they shall doe well to put his profession

Sytuest in fen.

Ambref.

SHOW DESCRIPTION

partem.

## God's Building.

fession in practife; else how can they thinke themselves to be Christians, who so ill imitate Christ himsese, and his Apostles.

who should direct others, and winthem to sobriety by their grave example, should (on the contrarie) by their sortishnesseen courage others to sinne. For, old men are like the Major Proposition in a syllogisme, the younger fort are like the conclusion: and as it is certaine in Logicke; so it falls out commonly in the aconomiques; that the Conclusion followes the worser part. If the Major be negative, or particular, the conclusion will bee so too. If any thing be worse than other in our Elders, youth will be sure to imitate that; for the nature of man is like to lett, which drawes to it haires, and strawes; and stirs not the more solid substances.

3 What a lamentable thing it is to fee the image of God's Eternity; (The ancient of daies) and the crowne of man's dignity, trampled under feet by the arch-enemy of God and man. If we faw the Kings Image diffracefully used, and in spleene and scorne defac'd, should we looke on like Mutes, and not expresse our utter dislike; yea, did we not convent them before authority for such outrages, we should be so farre from deserving the stile of good Subjects, that we should indeed participate of their contemps, and so of their pumssment. How much more then should we be zealous for the Kings, and Lord of Lords? Arc.

4 That

Conclusio semper sequitur deteriorem partem.

Doeiles imitandis Turpibus, ac pravis omnes sumus, &c.

Apsc.19.

4 That old men have but a little time to watch the divell's fubtilry, and their owne feduced hearts; for the sunne of their long day beginnes to make long-shadowes, and so is neare fetting; and the Iudge is even at the doore : then they must take heed they sleep not with the five foolish Virgins, lest they be taken (as they were) napping; and fo bee excluded the wedding Chamber of heavenly happinesse, when the Bride-groome knockes. They must be fober and watch: for as sobrietie and watchfulneffe are often coupled in Scripture; soare also drunkennesse and Reepe. In all the Leviticall Sacrifices God required the head and the taile : which Gregorie the great and others moralize of both the beginning, and the end of our lives. We must not beginne in the Spirit, and end in the flest : We must not grow (like the World it selfe) the older, the worfer; from a Goldento an Iron age. We may not be like the New Moone, which thines all the former part of the night, and leaves all the hinder part in darknesse : but like so many waxe Tapers, we must both burne brightest, and fmell (weetest in the focket; and like the Sunne, we must appeare most orient, when we are at the point of fetting. O that all old men would remember the fe few Items; that it might no more be too truly faid, The world is full of old drunkards; of whom I may verifie that which sometimes Thamar applied to Ammon, They are no better than the fooles of Ifrael. The

Property, which the Apostle requires in old

Zames 5. 9.

Mat. 25. 11.

1 Pet.5.8.

1 T bef . 5.7.

Greg.mrg in mor in Ezek. Gal. 3.3.

Ovid-metamor.

2 7 . 2 7 mil 18 .

Enfebine,

2 Sam 13 43.

σεμνδς. Gravis cum authoritate, & modestia. Budans.

Mar. . S . . L E.

Gen. 23.6. Gen. 6.9.

2 Kings 2.12. Eusebius.

#### GOD'S BUILDING

men for the better framing, and fitting them for Gods building, is Honeftie; They must bee honest, as we reade it; but, more properly, it sinnifies, Grave; for the word in the original sinnifies a seemely, modest, and gracious carriage; so that the aged must not have any youthfull lightnes, or vanity in their words, and actions; carriage, or countenance; but a fatherly, and reverend behaviour; that the gravity of their maners may well sute with the gravity of their yeares. Which I will presse by patterne, and by reason.

The Father of the faithfull, Abraham behaved himselfe thus; and therefore the Hitties said, Heare us, my Lord, thou are a prince of God among us. And so did Noah, too, of whom it is said. He walked with God; that is, he walked as gravely, and godlily, as one that's alwaies in the sight of God. The like may bee said of Eliah, to whom Elishacried in the article of his translation) My Father, My Father, the horsemen. &c. In Ecclesiastical historie tis recorded of Lucianus that hee was of so winning a comportment that the Emperour Maximine was wont to say, that he durst not looke upon him, for feare he should become a Christian.

And among the very heathens themselves it is said of Lacon, (an old grave man) that being demanded why he wore his beard so long? He answered; therefore I doe it, that seeing it, I may remember I am a man; and resecting upon my hoarie haires, I may doe nothing unworthy of them. King salomon describing old age, saith

that

Eccl.13.4.

Hugo Card. Pratate cansfeis, fic pietate juvenefcas.

Mal.2.10;

that the Almond-tree flourifhes : &c. Marke, when all the other members of the aged decay and wither, then the head flourisheth with the candidbloffomes of filver locks: to put them in minde ( fav the Morall Divines ) that though their strength perish, yet their mindes should be fresh. and should bring forth the fruites of pure defires.

2 By reasons. The first whereof may bee, Because God hath highly honour'd the aged, and put upon them the image of his owne fatherhood. We have properly but one Father; as the Prophet speakes, Have you not all one Father? &c. and that one Father is God; and all others are our Fathers but as they represent unto us the image of Gods paternity. For instance: Our Parents doe represent the image of God our creatour, as they are the instruments of our being ; and therforethey are call'd our natural fathers. Magi-Brates do represent the image of God the preserver of our bodies, and therefore they are call'd our civill fathers. Ministers doe represent the image of God the preserver of our soules; and therefore they are call'd, our spiritual fathers. old men doe represent the image of Gods antiquity, or eternity; therefore they are call'd our fathers in age: fo that God hath communicated his owne title to them; yea and hathprovided honour for them according to this their title (as in the 19 of Levit.) Thou shalt rife up before the Levit. 19.32. hourie head, and honour the face of the old man. &c. Seing then that God hath given his own stile to old

Prov. 26.1.

old men, and hath provided honour for them, he hath also bound them to maintaine their honour, by a grave cariage; for honour is unfeemely

for a foole, faith Salomonthe wife.

Valer.Max.

Because that they out of their long experience, and wisdome, areto teach others their dutie; and to admonish them of their failings; and to raisethem up being fallen; they should be (as it were) eyes to the blind and feet to the lame; and the younger fort are to heare their counsell, and to wait in silence, &c. For a little good counsell from an old mans experience, is held a great deale better, and more favory, than much from a young mans knowledge, and learning: Now put case that the counsell be never so wholesome, it cannot but lose much of the authority, and power of it, by the vaine, and vicious carriage of him that gives it. To this purpose, I remember, I have read of an Armie, that when it was in great diffresse, and the gravest men had consulted long, how, by some warlike fratagem or other, they might relieve themselves; at last a pregnant Varlet stood up, and gave the best advice (as was confessed on all fides:) which when the Elders perceived they would not take it as from him, but wished fome grave man to give the fame counfell; intimating that wife counfell founds ill out of a wicked mans mouth. Then that old men may not disable themselves to performe this so needfull a duty, they must see that their age bee crown'd with righteoufneffe, &c.

3 Because

### Goo's ButLDING.

3 Because old men are easily despis'd; and that regard and account which their yeares require, is too too much neglected. Our Proverbe is, More adore the Sunne-rising, than the same setting: and our practice is so too; as 'tis plaine in great families; the heires, and young masters are observed, and humour'd: when the old (like Almanacks out of date) are altogether neglected. If therefore old men would arme themselves against this contempt, they must have such a beferning gravity as may dash all lightnesse with the least glimpse of their presence.

Oh that old men would remember these inforcements to this duty! So should they bee fure both to hold the Crowne and honour of their age; and to make their counsell acceptable. and availeable unto others: will you know the reason why you are so much neglected and defoifed? 'Tis because you are so many wayes wanting to your felves: I know you'llay it upon the infolency of youth, as being no better trained up; but this is just like him that cried fire, fire; when it was but the rednesse of his own nofe. The Romans in placing the Temple of Vertue just in the way to the Temple of Honour, did infinuate unto us that all fuch must be vertuous, and honest of themselves, who would bee benour'd by others.

Property, which the Apostle requires in old men, for the better framing and fitting them for Gods building is discretion and moderation; which aimes at the carrying of themselves in a good

10b.29.8.

Quanti tibi fueris, tanti eris & alin.

3

Titus 2.2

goodtemper, and the subduing of all the rebellious lusts of sinne; as of anger, who redome, drunkennesse, pride, covetous nesse, drunkennesse, pride, covetous nesse, drunkennesse, pride, covetous nesse, and not to suffer them to raigne and beare sway in them as they have done in their younger yeares; for that which was but folly in their youth becomes frenzie in their old age; and the reasons are.

\$ PEL.2.14.

Vita Hiems.

Anacharfes'

Colof. 3.2.

I Because unchast desires are abominable blurs in allages, especially in old age: for an old man to watch the twilight; and to have eyes full of adultry; and a mouth running over with rotten talke; &c. how odious are these to every honest heart ? Truly these are brutish in younger perfons; (though they have some excuses to pretend, as that they were forced by the heate of their bloud, or the violence of their passions, &c.) but old men force them felves; as Solon, (being questioned, what old age is?) faid It is the winter ofmans life: And therefore it were prodigious to fee that as fortile of rancke weeds, as the fpring of youth. And yet what the Philosopher said of his times, is too true of ours; If anold manhad the eye of a young man, hee would see as a young man: had they but the bodies of young men, they want not their defires, for (like so many leekes) though their heads be white, yet their blades are greene.

2. Because age ought to be set a-part for heavenly things, who (if not he)ought to have his conversation in Heaven, that cannot long have it on earth! There is but a moment betweene him, and eternall doome: then wherein

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should he employ himselfe, but in casting up his accounts; and fetting his reckoning in a readinesse, and making all streight and even betweene God and his owne foule ? As when one scale of the ballance descends, the other ascends: So. the more their bodies bend to the earth, the more should their firits tend to heaven; that so their Soules may as surely to life, as their bodies to death. But (alas) how few there be that will write after this copie? for many old men we have, whose bones seeme still to puffeffe the fins of their youth; as if they meant not to lay downe their lusts but in the same grave, where they must lay their carkasses: And who never care to beautifie their gray-haires with this moderation; but in all their words, and actions are as youthfull, as when their blond was warmest: yea, who (as dregges settle in the bottome of a barrell) are as vile in their courses, as if they had taken a new leafe of their lives, and meant to act over all their finnes againe. Pardon the truth, (Fathers and brethren.) If you thinke I speake too bitterly, I would to God it were not much worfe than I speake! I would to God that your reformation might put me to my recantation! Beleeveit; it is not your hourse haires, or wrinkled faces, that can dignifie you; while one is called, and justly too, an old Foxe for his wilinesse; another, an old Asse for his sillinesse; an old Ape for his anticknesse; an old Miser for his coverousnes; an old Fornicator for his uncleanne ffe, &c. My much honour'd Fathers, is this to mo-E derate

106 10.11.

Sat fic optafe, licet inveniffe rarum eft? Iob 1.5.

derate your lusts, or rather to enslame them? Is this to be the Correctors of youth, or rather their Corruptours? I pray you forget not old Iob, who gave youth more libertie than he would take himselfe; for, when his sonnes were all feasting, he kept at home, praying, and sacrificing, &c. And call to minde old Barzillai, who when King David importun'd him to come to court, &c. he resused, setting his minde upon his death in his owne Citic. And he easily contemnes all the transitorie treasures and pleasures of this life, who thinkes still on his death.

2 Sam. 19. 34. Facilè contemnit omnia, qui se cogitat moriturum. Hieron.

Tiens 2. z.

A Property, Sound in the Faith, Love, Patience. The three former graces are required in them as old men: and this last containing three branches is required in them as old Christians. For, faith, love and patience, are three of the richest and rarest levels that a Christian can have; By faith hee possesses that a Christian can have; By faith hee possesses that a Christian can have; By faith his neighbour; and by patience he possesses himselfe. He that wants faith, hath not God; he that wants love, hath not neighbour; hee that wants patience, hath not himselfe. Then he must per-force have all the three; and first and formost he must be found in the faith.

No Deus with-

Reprime precor iram & redi ad 10. Sen.

And for the clearing of this property, I will endevour to shew you these three particulars:

1. What Faith is.
2. What it is to be found in Faith.
3. That all men in generall, and sid men especially must labour to bee sound in faith:
These in order; and for the first it may be defined thus:

Faith

Faith is a supernaturall power of God, whereby the whole soule lives the life of Grace, by being an instrument to receive Christ Lesus, with all his benefits. Where note,

t That Faith is a power; and so I terme it to distinguish it from all actions; for faith is the gift of God, and from him we receive it: now we cannot be properly said to receive an action which wee doe, but the power, gift, or grace,

whereby we doe it.

2 Supernaturall; ] and that not onely in regard of nature corrupted; for so every good, and perfect gift is supernaturall: but also in regard of nature created; for though Adam had in his state of innocency, all legall graces; yet Faith and Repentance (which are Evangelicall) he had not; These presuppose a fall.

3 of God: Ifor Faith is onely the worke of God: and the Lord Iefus is stiled both the Anthor, and Finisher of our Faith. And justly; because the evil heart of unbeleefe is of that power, that no worldly force can subdue it; and of that perversences, that no humane eloquence can perswade with it: no power can doe it, for the will cannot be compell'd: neither can any earthly perswasion; and therefore Noah slies, and cries to God, to perswade laphet: God only is able to master our unbeleeving hearts. Then say unto thy unsaithfull heart, as Michael did to the Dragon, The Lord rebuke thee: and sumbly pray the Lord, first to insuse Faith into thee, as the onely Anthor of it: then (with

Iam.1.17.

2 Thef.3.2. Zohn 12.39.

10bn 6.29. Heb.13.3. Heb.3.13.

Poluntas non patrificogi. Gen.9.37.

Inde 9.

the Apostles) say; Lord encrease my faith: and lastly, pray him to perfect the good worke which he hath begun in thee: for hee's the onely sinisher of thy Faith.

Bellarmine.

4 Whereby the whole foule ] which I adde, because some confine Faith to the understanding, calling it a knowledge; others feat it in the will, calling it a perswasion; a third fort settle it in the affections, calling it a confidence; and each of these shoote right, but their arrowes fall short. For if we looke more narrowly into the nature of Faith, wee shall not finde it such an Inmate, nor of lesse extent, than the whole soule: for as the life of the body is a power diffus'd through out the whole man: fo Faith (being the life of grace) is a power diffus'd throughout the whole foule. Faith is in no part of the foule in any measure, where it is not in all parts of the soule in some measure. And as Faith takes possession of the whole foule, fo doth it drive out that naturall decay, and death, which it findes in it, and withall quickens it. As when water is hung over the fire, still the more it heates, the more it expels the cold contrary quality : so it is in this very particular. If therefore thou be quickned in thy understanding, and not in thy desires; or if thy desires be enlived, yet not thy will, then thy Faith is not yet found, for it is a supernaturall power of God, whereby the whole soule, &c.

5 Lives the life of grace. There is a three-fold life of man: The one consists of Being and Motion thus we live by sense: The other is

of

of Motion guided by Discretion; Thus wee live by reason: The third is of Reason recified by Religion; Thus we live by Faith. In which sense, the Church is call'd, the land of the li. ving : that is, of the faithfull. And hence they that are true Christians, are call'd living stones, because by Faith they grow up into an holy building. And Christ himselfe is call'd Living Bread: not onely because hee hath life in himselfe, but also because hee is Bread for the living; for we feed on him by Faith. Then by this time it will foone appeare who onely may be truly faid to live : The State man lives gallantly; the voluptuous lives merrily; the covetous, thriftily; the politician, craftily; but only the true beleever lives the life of grace. And what is any man in this world, who hath never so great aboundance of outward goods, yet if he have not inward goodnesse, hee's but like a dead corpfe stuck all over with gaudie flowers: but all this sweet sent cannot keepe him long from stinking in the nostrils of God; and his Angels. And yet we live not by Faith, as a quality; for fo it isto us but as other holy qualities of the foule: but wee live by Faith, as an instrument, and therefore I adde.

6 By being an instrument.] And Faith, in this relation, Faith, as an Instrument, excels all other vertues, and qualities what foever; because no vertue morall, or Theologicall can apprehend. Christ bleeding on the Crosse, as faith can: What can comprehend Christ conceived by

Gal.s. 2. Pfal. 14.5. Mufc.in Pfal. 1 Pet.s. 5. 1 lohn 14.6. Quid paradeutem, & ventrem? Credetantum, & manducañi.

the Holy Ghost, and borne of a pure Virgin, and living, and dying in our person; and rising from the dead by his owne power, and triumphing over death, and hell; but onely Faith? And though in Scripture we are faid by Patience to possesse our selves, and by charity our neighbours; yet neither by patience alone, nor by love alone, nor yet by the whole heaven of vertues united can we possesse Christ Iesus, but only by Faith. And therefore I adde this as the last circumstance in my definition, To receive Christ lefus with all his benefits. As Faith is the life of the foule; so the very life and foule of Faith is in this receiving of Christ lefus with all his benefits. For as we are wont to value a ring of gold, not so much for the metall it felf, as for the Iewell that is fer therein: fo that which fo much advancerh the worth of faith, is the transcendent dignity of Christ and his benefits, (the incomparable Pearle which is therein. )S. Iohn faith expressely, As many as received him (namely Christ, ) to them be gave power to be call'd the fons of God, even to them that believed in his name: fo that it is cleare that by receiving Christ, is meant beleeving in him; and yet this beleeving is expressed by receiving. And that you may the better conceive, what is hereintended by receiving him; I will acquaint you first wherein this receiving stands; and then the degrees of it.

This receiving stands in two things:

In the knowledge of Christ crucified; as he propounds himselfe unto us in his Word, and Sacraments. 2 In

2 In the apprehension of him in will, and affections; and in the application of him, and all his benefits to our selves by the hand of Faith; and that wee may doe these the better, let us ever remember that Christ on the Crosse was a pledge and a surety of every of us in particular, so that he stood there in thy very stead: he was made man, and sin for thee; and his sufferings were accepted by God as if thou in thise owne person hadst made his justice satisfaction.

For as when Elizem intended to revive the Shunamites childe, he lay upon him, and put his eyes, on his eyes; and his mouth on his mouth, and his hands on his hands, and stretched himselfe up. on him: So when our Saviour Christ came to recover us that were starke dead in trespasses and fins, the did the very fame in truth, of which this other was but a type. And then as the dead fouldier which was tumbled into Elifba's grave; received life by the very touch of his body: so by a spiritual touch, (the touch of Faith) we receive the life of grace: yea, Christ Iesus, and all his benefits : as the woman which by touching but the hemme of his garment, was fuddenly, and foundly recovered of her long bloudy iffue.

Thus you see wherein this receiving stands: now take the degrees of it. The former is a weake receiving; namely when wee have the whole proportion of Faith, but weakely, as in an infant, which hath perfection of parts, but not of degrees: or else when we have the whole

E 4 proportion

2 King. 4 34.

Epb: [ . 2.1.

3 Kings, 13.21

Mat.9.10.

proportion of Faith, and yet a weakeneffe in some one part; as a man that hath a leprous hand. Thus there is one that hath a weake understanding, judgement, desire, confidence, and perswasion; hee hath them all, but all, weakely; and therefore he must pray (with the Apostles) Lord encrease my faith. There is happily another that hath a strong understanding, judgement, desire, &c. but withall the pulse of his perswasion beates but weakely: and hee must therefore say, (with him in the Gospell) Lord I believe; and pray with him, Lord believe my unbeliefe. This is true Faith; though it bee not persect.

Luke 17. 5.

Marke 9, 24.

Rom. 4.21.

Mar.6. 30.

Mal. 23.31.

The other degree is a fronger receiving; namely, when we are strong in knowledge, judgment, will, and affections: as 'tis faid of Abraham, that he was fully affured, that the fame God who had also promised it, would also doe it. But every man cannot attaine to this full affurance. It is indeed of the nature of Faith, fully to affure us: and yet as there is true light in the twilight, so there may bee true Faith in the weakest receiver. O ree of little faith, (faid our Saviour to his disciples) and then is Faith, said to be little; when either our knowledge, or our application is slender, and infirme: and yet this little Faith is Faith, as a Dwarfe is a man. Christ's comparison proves it, when he averres that if you have faith but like a graine of mustard-feed, &c. which though it bee one of the least graines, yet a graine it is; and 'tis a true graine; and fo of Faith.

Faith. And as for that which S. Paul termes a full affurance, even this fulneffe of Faith (in the best of the Saints on earth) is at most, but like the full Moone; which (as you know) sometime wexes, and sometimes waines; sometimes encreaseth, and sometimes decreaseth; never at a stand: And thus I have shewed you what faith is; and so have done with the first. Now I come to the second.

What it is to be found in Faith; and how we may try whether we be found or no. To this pur pole is that exhortation of the Apollle, Prove your selves whether you are in the faith, examine your felves, &c. The matter is of more than ordinary consequence; and therefore S. Paul ingeminates his exhortation, Prove your Celves: examine your selves, that so by many stroks he may drive his precept, (like a naile) home to the head. And not without cause, for there be many false fires, false faiths, wherewith a great part of the world is deceived; which runnes away with a false perswasion in stead of a full perswasion; as sometimes Hounds doe upon a false sent with open mouth, when indeed they over-runne it all the whiles. If a man that's to buy a peece of gold, will have it touch'd because all is not gold that glisters; and many for current have taken that mony which is counterfeit: then how much more ought wee to touch, and trie our faith? (Which is more precious than gold.) And this we must do the rather, because I assure my felf that upon this triall we shall find many wee

2 Cor.12. 4.

=tooke

tooke for Faith, but were grofly mistaken. For i Presumption is guilded over with the name of Faith: this spirituall tympany hath deluded many, who thought themselves very far gone, and seem'd very great with Faith; and yet they found themselves deceived at last between aire, and water; as Ixion supposing he embraced Iumo, was gull'd by a cloud of her resemblance.

2. Some take credulity for faith; but they erre not knowing the Scriptures; for, credulity is a light kind of affent which men ordinarily give to doctrines of Religion, without any knowledge how they are warranted by Gods Word: whereas faith is ever grounded upon the truth

of the Scripture.

3. Sometimes a firing opinion in matters of Religion, is taken for faith, but fondly: for opinion is natural, faith is supernatural; opinion is grounded upon humane testimonie, faith onely divine; opinion is doubtfull and wavering, faith

is sersaine and unmoveable.

4. Some take an ontward profession of true Religion, for faith; but they are wide too; for that profession of Religion which is voide of the love of God, and our neighbour, hatred of sinne, patience under the crosse, &c. can no more be call'd faith; than you can say, There's the Summe, yet no light; and fire, yet no heate.

5. Some take experience (arising from the observation of things fulfilled) to be faith; but untruly, for faith takes hold of things even before

the

the event; and is therefore call'd the evidence of

things not feene.

6. Sometimes desire is taken for faith; but then why had not Balaam faith & for he defired to die the death of the Righteons, and to have his last end, like his.

7. Blinde zeale, and good meaning, are often taken for faith; and then why had not Paul faith even before his conversion: for he was very zealow in his kinde. And is not I meane mell, and I hope well, the ordinarie faith of these times ? But none of these will indure the tryall : and therefore t'will be worth my paines to follow this inquest, till we finde out the truth.

But some will object that Faith is an hidden, and fecret grace, and therefore we cannot finde

To whom I answer (with Saint lobe) He that beleeves in the Sonne of God, bath the witne fein himselfe. And we beleeve, and know, &c. Then a man may know whether hee have Faith, or not:and how'ere some presume they have Faith, which have it not; yet they which have it indeed, and truth, may discerne it. Though a man in a dreame (with Salomons fluggard) may imagine that he eates, and drinkes, and is well fatisfied, and yet awake full emptie, and hungrie: yet no man will doubt, but hee that is awake, knowes whether hee feeds, or not.

But how may a man trie the truth of his Faith? and bee fure it bee found? I Truly this

will appeare infallibly two wayes, viz.

Sed ea De freti, Sperande pere-

Bern.

Object.

1 10b.5.10. 10b.6.6 q.

Both

## God's Building.

Both by the properties of Faith; and also by the power of Faith.

This may be knowne by the properties of Faith: for as a man is distinguished from all other creatures by his internall, and escentiall properties: fo may Faith, too, by it's properties, which are chiefely three; as the Apofile fets them downe to the Hebrewes.

Heb. 1 1.1,2.

Faith is there tearmed the Substance of things hoped for; as if he had faid, those things which wee hope for now, but shall possesse in heaven (fuch as are, finall justification, full fandification refurrection from the dead, and life everlasting) faith doth give as surea being unto,

as if we already enjoyed them.

I Corin 2 9.

Preu.13.12.

2 Faith is the evidence of things not seene; as if he had faid, thou hearest of such good things prepared for thee in heaven, as eye hath not feene, eare hath not heard, neither can it enter into thy heart to conceive them? I, but thou growest impatient, and fayest with Salomon, The hope which is defer'd is the fainting of the foule, &c. And therefore that thou faint not, faith steps in, and makes these otherwise absent benefits, present unto thee. As he that hath Title to a faire estate in another countrie, which he never faw, yet he holds himselfe as fure as if he were in present possession, folong as he knowes his evidence to be good : fo faith, &c. Then can thy foulein the midst of death, discover life? and when thou haft loft all outward tenfe of Gods favour is he present to thy faith. Can't thou wrestle with him:

him: and though halving (with Iacob) yet thou wilt not leave him, till he leave a bleffing behinde him: Then art thou found in faith.

be-God, the

3 Faith makes a man approved of before God, and man; for by Faith (faith the Apostle) the Elders were well reported of : That is, the faithfull in the time of the Law, were approved of by God; and therefore approved of, because they had Faith; and they had a testimoniall of this approbation, by their good report among men: fo that Faith makes us approved of both by God, and man. And this it doth, not only by purging away theguilt of fin past, and justifying us : but also by purifying our hearts; and cleansing us from dead workes, for the present: and by preventing finnes future, and making us the Sonnes of God. Then dost thou grieve for fins past, dost thou strive against them for the present, and watch against the future? Thou art found in the Faith. And thus by the properties.

This may be known by the power of Faith; for a man hath no more Faith, than he hath the power of Faith (shewing it selfe in the conquest of sinne, and in the practice of vertue.) Now this power of Faith is shewed only two wayes, viz. About the object of Faith; and the workes of Faith.

I It is showed about the object of Faith, when a man doth powerfully believe in CHRIST as he hathrevealed himselfe; and can say I believe in

Iefus

Gal.2.15,16. Alfs 15.9. Heb.9.14. Gal.3.26.

tige 3

Col. 3. 5. Rom. 6. 12. Apoc. 1. 5. Pfal. 7. 2. Gal. 4. 4. Rom. 8. 16. I B s u s ] that he is my Saviour; and like one that's faved, I doe not ferve fin; but mortific my earthly members, &cc.

CHRIST.] That he was annointed a King Pricelt, and Prophet, for me, and I in him (in a

spirituall sense.)

His only son.] That he being the only son of God by naturall generation, hath made me one of his fonnes by adoption; and like a fon Icry.

Abba Father; and expect an inheritance.

our Lord. That hee is both our owner, and our Ruler; he governes us by his Lawes, guides us by his Spirit, secures us by his Protection, & employes us in his Service; and I am content to weare his colours, to doe him service, and to be accountable to him.

Who was conceived by the Holy Ghuss. ] That hee in taking my nature was fully sanctified,

though I was conceived in fin.

his mother the gifts of fruitfulnesse, yettooke not from her the vertue of Virginity: so that Murie was a woman, yet escaped the curse of all women, for the law had accursed them all; both Virgins, because barren, and Wives because they should beare in sorrow; but the Virgin Murie escaped both, for the conceived without sin, and was delivered without paine. And he was borne after the slesh; that I might be borne according to the spirit.

Suffer dunder Pontius Pilate.] That he was arraign'd and condemn'd before an earthly

Indge

Luk.1.35. Pfal.51.5.

Virgo fine
pudore sucunda
fine granamine
eravida, fine delore puerpera
Bern.

Indge for me; and I doe finde my fins arraign'd and condemn'd in him; and by his stripes I am healed.

Was crucified.] That hee was bound to the Crosse that I might be freed from the curse; and I doe finde my old man crucified together with him.

Dead.] That he died for me, that hee might overcome death for me, and take away the sting, and curse of death from me; and that my fins tooke their deaths wound in him; and being now dead unto sime, I live no longer in is.

Buried.] That he was laid into the earth for me, that my fins might be buried in his grave; and that my grave might be a bed of fweeter repose unto me; and I doe finde that the strength of finne, and delight I tooke therein, doe daily waste, and putrisic and rot as in the grave.

Descended into hell.] That as he died for mee and was buried, so he went downe into hell; and I find my soule supported against the tyranny of death, and the Devill; and that his bumiliation was the meritorious cause of my exaltation.

He rose againe.] That having fully satisfied for all my fins, hee was discharged; and I feele my discharge in that (by vertue of his resurrestion) I am risen from the death of sin to the life of righteonsnesses.

Hee afcended into heaven and fits at the right hand of God.] That, he led captivity captive, and hath all power committed unto him for the governing of his Church; and I doe feele my heart afIfai 53.5. Rom.6.6.

1 Cor. 15. 55.

Rom.6.2.

Mai. 57.2.

Third Article of Religion.

Rom. 5.24. Col. 3.1, 1 Per. 2.34. Epbef. 4.4. Matth. 28.18.

cended:

Atts 17.31.

2 Ttef.1.6.

1 Zoh.4.17.

cended; and my conversation is above : and I am affured that he will fer me among the bleffed on his right hand, to whom he will fay, come, &c.

From thence hee shall come to judge. ] That there is a day appointed when he shall come torecompence tribulation to them that trouble Gods people, and to them that are troubled, rest. And I doe daily prepare my felfe, that fo I may have

boldnesse at that day, &c.

Rom. 5.1,2. Gen. 29.17. Matth.7.22. Zuing : Theat. vita bumana.

Rom.9.17. Iam. 3,17.

I(41.65.5.

Gal. 5.6. Heb. 9. 14. lam. 2,17.

2 It is shewed about the workes of Faith; when our faith doth powerfully bring forth fuch effects, as the Holy Ghost assignes unto it; such as are peace, and joy, &c. Faith must not be barren; but (like Leah) the mother of many children. Faith wishout workes, makes a carnall Gofpeller; and workes without Faith make a Pharifaicall hypocrite. As Socrates had two Schollars, wiz. Ephorus, and Theopompus; and to the one he was faine to use a Spurre, and to the other a Bridle: In the like manner St. Paul had hearers that were all for workes, and therefore he used a bridle : And Saint lames had hearers were all for faith, and therefore hee was faine to use a spurre; And thus we have fomethat forme a Platonicall kinde of Divinity, an abstracted fanctitie, which divides faith from charity. Whereas that Fath is only found, which workes by love. Workes without faith, are dead workes; faith Saint Paul, And Faith without workes, is a dead faith; faith Saint James. And therefore that thy Faith may be found doe thou couple them together; for Faith is the bodie, workes the ornaments

Faith the substance, workes the accidents; Faith the Sunne, workes the light; Faith the fire, workes the heat. Then let us Pinguescore bonis operibus; let us grow fat with good workes; and let us shew the power of our faith, at our fingers ends. Briefly, This soundnesse of Faith doth stand in five things.

I He must have soundnesse of knowledge, that is, hee must know (in some sort) the whole Word of God; or at least, the saving promifes of God in Christ; for there is something in the very illumination of the understanding, which is of the nature of Faith; as the Prophet Is aid implies, when he saith, The knowledge of thy righteous servant shall justific many.

2 A found judgement; when being inwardly convinced, he doth fully resolve (with the Apostle) that all things are but losse for the excel-

lens knowledge fake of Christ lefan.

3 A found will; when his foule having had frequent experience of Gods love in Christ, is fully persuaded, as Saint Paul protests, I am per-

(waded that neither, &c.

4 Sound defires; when he is so far exercised in the spiritual seeking of Christ, that he would gladly part with althe world (if he had it) rather than want the comfortable assurance of the pardon of his sinnes; as the blessed Marryr cried out at the stake, None but Christ, None but Christ.

5 Sound affections; when the heart is confident, and rests upon the promises of God in Christ, as the onely ground of all true happi-

Mert.Luth.

Ifay 53. 11.

Phil.3.8.

Rom.8.38.

Acts and Mon.

### Gon's BUILDING.

2 Cot . 5.7 .

Rom.4.18.

neffe : hence it is that we are faid to Live by faith, and not by fight: for though we now and then want arguments drawne from fense which may perswade us of the love of God, vet by the strength of Faith, (with Abraham) wee hope even against hope; and (with lob) wee resolve. Though hee kill us, yet will we trust in him. And thus having shewed you first, what Faith is, and then what it is to be found in the Faith: I now come to prove my third particular, viz. That,

All men in generall, and especially old men must be found in Faith.

I All men must labour to be found in Faith; for faith is the life of the foule; and if temporall life be necessary for our being in nature; then is fpiritual life no lesse necessary for our being in grace. So that indeed, 'tis as necessary for a Christian to beleeve, as to live: witnesse our Saviour himselfe, who saith, Except you beleeve that I am he ; He; Who? Why, except you beleeve that I am the Saviour, and your Saviour; what then? Why, then you shall dye in your sins. And they that dye in their finnes, are (like Saint Indes trees) twice dead; dead in naturall vegetation, and dead in spiritual malediction: And confequently, no spirituall life, no life of grace here; no life eternall, no life of glory hereafter, without soundnesse of Faith. And therefore all men must labour for this foundnesse, and that in three

respects: namely, in respect of 2 Sathan. Cour Selves.

I In

John 8.24.

1 ude 13.

In respect of God; whether wee have an eye to his nature, or to his purpose. As for the nature of God it is such, that he cannot, he will not be pleas'd without faith : without which it is impossible to please God. And as for his purpose, it is to fave, indeed; but whom? To fave all ! Truly no, but to fave them, and them onely which believe. And upon this foundation Saint Paul built his answer to the Jaylors questi-OU. What shall I doe to be faved? Onely believe (faith hee) believe in the Lord Iefus; and thou shalt be saved, and thine houshold: so that each man should be a true St. Christopher, he should carry Christ, in xespi; in xips. In his hands by outward practice; and in his heart by inward perfwafion.

2 In respect of Satan; for wherewithall shall a poore Christian quench all his fiery darts, but onely with the shield of Faith? If Saran object, Thou hast no part in Christ, because thou art fuch a grievous finner? Faith answers, This is a faithfull saying, lesus Christ came into the world to fave sinners. If Satan object, Nothing that is either imperfect, or impure, shall ever enter into the new Ierusalem? Faith answers, Christ is made unto me of God, wisdome, righteousnesse, Sanctification, and redemption. And for this very cause the Apostle exhorts you, above all the peeces of the spirituall armoury, Above all take unto you the shield of faith. The reason is plaine, and it is pregnant, too; for the helmet defends onely the head; and the brest-plate onely the Heb. 11.6.

Ephef. 6.16.

A#\$ 16. 31.

I Cor. 1.21.

Athana C.

1 Tim. 1.15.

I Cor. 1.30.

Epbef.6. 16.

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breft; and the girdle only the loines, and the fandals onely the feete; but the shield safe-guards both the head, and the breft, and the heart, yea the whole man.

Wherefore as Epaminondas in a case of extreme danger, cried out, Is my buckler safe? So should all of us in all our trials and temptations whatsoever, looke well to it that our shield and buckler of Faith be safe and sound. And as David in distresse, hearing Abimilesh name Goliah's sword, said, There's none to that, O give it me: In like manner, each of us must think, and say of this shield of Faith, There's none to that, O give it me!

3 In respect of our selves; who are all in this world but so many exiles, absent from the glorious presence of our Heavenly Father; as the Apostle phraseth it, While we are at home in the body, we are absent from the Lord; and this abfence in the Originall is call'd a pilgrimage. And in the Epistle to the Hebrewes, we have a whole cloud of witnesses, even Abel and Enoch, and Noah and Abraham, &c. Who as they lived, fo they died in the Faith; and both living and dying confessed, That they were strangers and pilgrims on the earth. Now this condition of life, the life of a pilgrim, doth even naturally and necessarily require Faith. For as a sonne, and heire (being travell'd into some forraigne countrey) must believe the letters, and messages fent from his father, and be thereby perswaded of his paternall providence, and great care over

1 Sam. 21.9.

2 Gor. 5.6.

Heb.11. 13.

him, till he come to see the very truth of things at his returne: so all of us being the sons of God and coheires with Christ, yet by a course of sin travelling with the *Prodigall* into a farre countrey, where wee meet with scorne, and scandall, and labour, and paine, and sicknesse, and death, must (like true pilgrims) use Faith as a Iacobsstaffe to walke with, through the wide wildernesse of this world; till we come at last to be fellow Citizens with the Saints, and of the houshold of God.

2 Old men especially must be found in Faith; for diverse reasons.

I Because they have had the use of the means of faith longer; therefore should their profit answer the meanes: as our Saviour speakes, Where much is given, there much will be required. You know the communication betweene the Lord, and the dreffer of his Vineyard, touching that fig-tree in the Parable, which had beene fo long planted, and water'd, and dig'd about, and dung'd, and for all this was barren, &c. Cut it downe, faid the LORD, Why cumbers it the ground? Certainely, the time shall come when our knowledge shall be weigh'd to the utmost graine; and if our holinesse of life being put in the other plate of the ballance, be found too light, and not answerable to the meanes, our punishment (no doubt) shall make it up. Marke, how David aggravates the unfaithfulnesse of Achitophel (and under a shaddow so doth Christ that of Indas Iscariot) It was thou my familiar friend Ephef. 2.19.

Luke 12 48.

Luke 1 3.6.

Pfal.55.14. Mat.36.50. Gen. 41.3.

friend, whom I trusted; we tooke sweet counsell together, &c. Because he had committed himselfe to him more freely, and communicated himfelfe to him more fully, therefore hee looked for much more ingenuous dealing at his hands: fo God will upbraid old men (if they be not found in the faith) Thus many yeares have ve beene hearers, fuch and fuch helpes have you had, and (like Pharaohs leane Kine, which deyoured the fat and yet were in neverthe better liking) are yet stil as leane, lame, and ill-favour'd in your lives, &c.

Rem.5.4.

2 Because you have had longer experience of Gods leve in Iefus Christ. And therefore, as the Apostle faith of hope (which lookes unto the things promised) that Patience brings forth experience, and experience, hope; for when a man hath experience of many bleffings that God hath brought unto him, he hopes that God will heape all the rest upon him (because God ordinarily walkes, and workes according to his owne prefidents) So a man may fay of faith (which lookes unto the promise) that experience brings forth a greater measure of Faith: for when a man hath had experience that God hath made good many promifes unto him; he will the more firmely believe the rest shall bee accomplished: Seeing then that old men have had more experience, in all reason their Faith should be the founder, too.

3 Because old men have the place, and honour of speech in all meetings; and the younger

must

must either be silent, or wait till they have done, as Elihu staid till Iob and his friends had spoken, because they were more ancient than hee. If therefore the aged shall (like so many reeds) be shaken with every winde; and (like chasse) shall be carried up and downe with each blast of doctrine, then they will be both hurtfull, an unprofitable to the younger sort, who (like so many lesser wheeles in a Clocke) are ever carried about with the greater, whether the motion bee good or bad.

4 Because their bodies, and outward man waxeth daily weaker and weaker; and therefore they have the more neede to labour for strength and soundnesse in the inward man that fo they may repaire the decay of nature with the encrease of grace; and so the last of their way it may be peace, and the clofing up of the day a sweete, and quiet sleepe unto them. The end of a mans life is both triall and perfection. How ful of the spirit are those parting words of Iacob? How sweete that last Canticle of Mofes? How heavenly that farewell of David? How memorable the last Testament of Iosuah? How effectuall that exhortation of Paul to the Councell? Take beed to your selves, and to the flocke, &c. And whereon doth he ground his charge? Truly upon the apprehension of his owne departure, and disfolution; For I know that the time, &c. Thus you see many reasons why fuch as are old should bee found in the faith, &c. Oh then, that this left not a sting in,

Iob 3 2.4. Luke 7.24. Pfal. 1:4. Epb.4. 1.a.

Gen.4.9. Deut.3 1. 2 Sam. 22. Iosb.24. Ans 20.23. and a staine on many old folkes, who are more rotten in their consciences, than in their very carkeifes: They'l fay they cannot conceive, learne, remember; their quicknesse is gone; their senses are decaied, &c. But is't not their owne fault, who because they did not profit in their Youth, therefore they have no pleasure in their Age? &c.

Pfal.92.14.

Ifai.40.30.

5 Because this is a certaine note of a true member of the Church, to be more flourishing, and fruitfull in age; as the Prophet speakes of the trees of righteousnesse. And Isaiah faith, They that waite upon the Lord shall renewe their strength, they shall lift up their wings like the Eagle. Marke, like the Eagle: which were an excellent comparison to illustrate, would it not

cause a digression.

6 Because the comfort of old age depends upon the foundnesse of Faith. O how many Aches, and difeases; how much weakenesse, and wearinesse doth then take hold on us? Who can fay that hee hath pleasure in those dayes, when the Sunne, Moone, and Starres are darkened; (that is, when the eyes are blinde) unleffe the Sunne of righteousnesse appeareby faith to the foule? When the strong men that keepe the house; (that is, the armes) tremble; and the legges groane under the burthen, except the Lords arme by faith support us ? &c. As then wee grow in yeares, fo let us all striveto grow in soundnesse of Faith; and because the best of us are but defective in this particular, therefore

Ecclef . 12.2.

Ecclef. 12.3.

let us all figh, and fing with David, o cast us not off in our old age, when our strength faileth us, but let thy might be manifested in our weakenesse, &c.

old men must be sound in love: For as the rottennesse of an apple is of two sorts. 1. That which is so to outward appearance. 2. That which is so at the core, and within, (how'ere the out side befaire and smooth) so may love bee

rotten two waves, viz.

I When it appeares to others by the outward acts of envie, hatred, and malice; either in lookes or gesture, words or deeds.

2 When a man is conscious to himselfe that how ere he gives his neighbour good lookes, and good words, and meale-mouthe dprotestations, yet his heart is impostumed with rancour

and malice, and all uncharitablenesse.

Now for the preventing of such double-dealing; and the better directing of old Christians in their way to blessednesse, Saint Paul here requires that they be sound in love; and Saint Peter shewes what Saint Paul meanes by this soundnesse; when he saint, Seethat you love one another with a pure heart, fervently. As if hee had said, See that,

I You; who are elected in, and ingraffed into Christ; in opposition to them that are without; every way without; without love, and therefore without God in the world; for God is love; and because without God, therefore without his Church, and without grace, and

Pfal.71.9. 2 Cer.12.9.

2 Titus 2.2.

I Pet.1.22.

Ephef. 2.12. 1 lob. 4.8.

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without falvation, and without excuse.

2 Love; In opposition to envie, and hatred,

and malice, and all uncharitablenesse.

3 One an other; in oppositionsfirst to selfelove; Secondly, to the love of worldlings; who ever love one, or other : Thirdly; to the love of worldly things.

4 With a pure; to exclude all uncleanne Te.

5 Heart; to exclude all hypocrifie.

6 Fervently; to exclude all lukewarmne Te in affections.

I You : The persons are indefinite; Peteran Apostle of lesus Christ to the strangers scatter'd throughout Pontus, Galatia, Capadpocia, Asia, and Bithynia, faith, See that you love; and I (by vertue of these letters patents) must apply his mesfage to all, and fingular, whether Iewes, or Gentiles, Strangers, or Citizens, Protestants, or Papists, of what nation, condition, profession, religion soever you be; See that you love.

2 Love: It is naturall to \* love; and therefore one would thinke there should neede no other law, than that of nature, to enforce it. And Saint Paul, (who followes him as a Philosopher, and goes before him as a Divine) laith, you are taught of God to love one another : But (alas) neither Nature, nor Grace can prevaile with some inthese dayes who have unmann'd themselves, and are become more inhumane than the very beafts that perifh. Then give me leave to turne Saint Pauls words, Astonehing brotherly love you neede not that I write unto you; and to fay

I Pet.I.I.

Aristotle.

1 Thef.4.9.

Home bomini lupuss Damon. Pivitur ex rap. to; & Tapitur ex vita.

with Saint Peter, See that you love one another; for as touching brotherlie love, there's neede, indeed never more neede that I write unto you; then see that you love, &c.

3 One another; The old Romans, before Christs time, knew how to make much of their friends: witnesse that their Emblem of a Young man, to shew that love must still be fresh, and flourishing: bareheaded, to shew you should not bee ashamed to countenance and accompany fuch as you love; his habit course, to shew that you should thinke no conditions too harsh, and hard to be undertaken for their fakes whom you love: In the skirt of that course habit was engraven Life and Death, to shew that love is eternall, it knowes no end; for, as a friend is Alter Idem, a second selfe; so he's no friend who is not, Semper Idem, Alwaies the fame; his fide was open, and his finger pointed to his heart; to shew there was no deceit within; and on that heart was Motto'd, Neare and farre off. To shew, that distance cannot divide lovers, for where, ere their bodies are, their mindes shall dayly meete.

And as they loved their friends; so, must you love your enemies, too; your friends in God, your foes for God. But, must I love mine enemies? this is an hard saying: and so seemes every thing hard to the unwilling: what one mandat is there in all the booke of God which some or other thinke not an hard saying? Must every soule be subject to the higher powers? Corah

Clem: Alexand in 5. Strom.

August.
Amices in Domino, inimices
pro Domino.
Object.
Answ.
Et totum durum oft quiequid impertitur invitis.
Sal.
Rom.13.1.

Num.16.3. Matth.11.28. and his confederates, thinke it an hard faying. The proud thinke humility; and the sottish, sobrietie; and the carnall, Chastitie; and the malicious think Charitie an hard faying: but though the Proverb is that thought is free; yet the truth is, you are bound to Love one another:

Rom.12.9. 1 lob.3.18. 4 With the heart; Let love be without disimulation; saith St. Paul; and St. John saith, Let not us love in word neither in tongue, but in deed, and in truth. Well knowing that crast now adayes hath taught every capacitie, according to the compasse it hath, to qualifie, and varnish over their resolved rancour, and revenge for a time (as Esau did, till the dayes of mourning, for his Father, were over) and therefore Salomons counsell is the best Card you can saile by, When he speakes faire, believe him not, for there be seaven abominations in his heart.

Gen. 27 . 41 .

Prov. 26.25.

Malo me amet istamulier, quam dij. Plaut. 2 Sam. 13. 2.

En na Saçãs

Ephef. 1.4.

5 But the wicked love one another heartily, as that beforted lover in Plantus professed, I had rather have her favour, than Gods. Yea Amnon grew heart-sicke for the love, the lust indeed of his owne sister Thamar: and therefore Saint Peter adds here a restriction, by way of caution, Pure; see that you love one another with a pure heart; for God hath chosen us in Christ lesus before the foundation of the world, that we should be holy, and with out blame before him in love: Then if thy heartie love be not holy, and without blame, thou fallest short of the maine end, and evidence of thy election; and maiest justly doubt whether thou bee'st one of his chosen

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# God's Building.

or not. Yea if thou love, and yet doft not love with a pure heart, thou wilt doe leffe harme be-

ing an enemie, than a familiar.

But some Pharifaicall men among us (being pure in their owne eyes, and most devout in all cheape duties of a Christian) make shew of loving others with a pure heart, and yet their charity is but cold; and therfore S'. Peter here brings fire to warme them; and (with the Bee) carries a sting in the tayle of this Text; fervently. Which implies both the intension of your love, and also the extension too, then see, and thus see that you love, &c.

Of the act. See that you love.

Here I will not bee so nice in distinguishing betweene Love, Dilection, and Charitie; as some over-curious critikes have beene; who fay that love is common to beafts and men, dilection is proper to men, as men; and charitie is peculiar to men, yet not as men, but as Saints. And yet I grant that this love being a word of a large extent, hath some tearmes more proper than others, all which it varies according to the subject of which it is predicated. For it cannot be denied, but the love of God is best stiled charitie; the love of our neighbour, dilection; the love of vertue, affection; the love of worldly things, capiditie; the love of pleasures, carnalitie; and the love of friends, amitie, &c.

The tearme which Saint Peter here useth, is \* 'Ayanda; because in those things we thus love, we place much acquiescency. And the best inter-

Ma:tb. 24.12.

อนไรเต้ง.

Charitas. Dilectio. Affectio. Cupiditas. Carnalitas.

'Ana ware componitur ex ajar, valde, в жионии, A cquiefce. Que enim diligimus, in ijs acqui scimus. Bud.

preters

preters render it Diligite; which is a speciall kinde of love; for this Dilection is held to be the daughter and heire of election.

In Scripture we find Scarnall.

A threefold Lone, viz. Spirituall.

I That I call carnall love, which is begotten by confent in Sin; fuch was that betweene Herod, and Herodias; David and Bathsheba for the time, &c.

2 Worldly love is begotten by oblique ends; fuch was that of Annas and Caiaphas, Herod and Pontius Pilate who made themselves friends the better to conspire against Christ; Thus Simeon and Levi were brethren in evill. And this worldly love is for the most part glewed together with the hope of gaine. Assoone as the winter of adversitie drawes on, these swallowes are slowne.

3 Spiritual love is that which the good life of one good man begets in another; for likenesse in each kinde causeth likeing. All love, (like all nourishment) is from similitude. Thus David and Ionathan loved each other so intirely, that the Text saith, their very soules were knit together. Now this spiritual love is a rectissed will, devoide of all pollution, not subject to alteration, incapable of corruption, seated beyond the ordinarie spheare of sensual dessires, the most potent of all the affections, ambitious of divine speculations, and the summe of all good actions. It is a vertue compounded

Matth.14.3. 1 King.1.11.

Luk.23.12.

Aristotle.

Sam. 18.1:1.
Prosper.
Aquit.

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ded of truth and ingenuitie; Truth beleeves only that which is certaine, and ingenuitie conftrues in the better part that which is doubtfull; Love speakes the language of every vertue. Instice bids thee give every man his owne; Prudence teaches thee providence; Fortitude bids thee fustaine; Temperance bids thee abstaine; Mercy bids thee Give, Meeknesse bids thee Forgive, &c. Love bids all: Without this our very thoughts would be tedious; our actions full of labour; our passions full of paine; our pleasures so many feavers; and our whole life, and death, torment: Yea, such is the power of this Love, that having it, you have all things, and without it, you have nothing to any purpose. Many daughters have have done vertuously, but Love excels them all; and 'tis therefore in Scripture compar'd to that which is best in every kinde.

In the bleffed Trinitie, where there be but three persons, Love is one; for the Holy Ghost, saith Saint Augustine, is the knot and Vnion of the Father, and the Sonne: yea, I will be bold to say, that in the Trinity, Love is both one, and

all; for God is love.

Among the glorious Angels, the Seraphims (which in the judgement of Divines, are one of the highest Orders) have their denomination, (if we may take Dionysius his word for it) from the fervour and slame of Love.

Among the Elements, Love is compar'd to fire; I came (faith our Saviour) to bring fire upon the earth: Fire, what fire: but that Love

August.

Prev.31.19.

Spiritus Sanclusest amor, & nexus patris & filii. August.

1 lobn 4. 8.

Dionyfius.
Ab amores incendio.

Luke 12.

#### God's Building.

which so faine hee would have had to burne among them.

Among the mettals, 'tis compar'd to Gold; I sounsell thee to buy gold of mee, &cc. And what gold is that, but this gold of charity? I, but there's counsell given to buy gold; and in some cases wee are wont to say, That one may buy gold too deare: true; but for this gold he cannot pay too much; for, if hee shauld give all the substance of his house, for love (saith the Spouse) yet it would be utterly contemn'd.

The Alchymists (as wee know) have long beaten their braines about the finding out the Philosophers stone, but in vain: For they would extract it out of minerals; but (alas) it is not to be had there. Love, love, I say, is the true Lapis Philosophicus, for what it touches, it turnes in-

to gold.

We have heard that at first there was a golden age: and truly; for 'twas said of the Primitive Christians, See how they love one another! but we live (God he knowes) in an Iron age; and worse, if worse may be! But would you faine see that Golden age againe? Then see that you love; for Love hath a chymical power to turne both age, and iron it selfe into gold.

The object of love, one another. For Love must be generall (without exception, limitation, or distinction) and it must be reciprocall, too.

Then be furethat your love be in justly, and fo fully extended, that you leave out none whom you ought to love. Saint Iames faith you must

not

Apre. 3.18.

Cant . 8 7 .

Lapis Philof.

Ovid. Metam. Eufeb. Ecclef. bift.

Nona atas agitur, pejoraque sacula serra temporibus.

2

not have the glorious faith of Christ in respect of persons: and Saint Peter meanes, you should not have the gracious love of Christ in respect of persons, neither. That is; You must not inclose that common love, which (like the Vine the Psalmist speakes of) doth cover the mountaines with her boughes, and stretches her branches to the Sea; even to God, Angels, and men; in men, to our selves, and others; in others, upward to superiours, downward to inferiours; on the right hand to friends; on the lest to enemies: For if you love none but such as love you, what reward have you? Doe not even Publicans, and sinners, the same?

But Christian love is a new kind of Athiques, Love your enemies; blesse them that curse you; doe good to them that hate you; and pray for them that dispitefully use, and persecute you. These are our blessed Saviours principles; and they are as so many paradoxes to carnall men; who (like so many Toads) are no sooner stirr'd, but they swell, and swelling burst.

For now among Ruffians, it is but a word, and a wound; and with them who are somewhat more urbane, it is but a word, and a writ. And therefore well might Democritus have hugg'd himselfein his odde opinion, and laugh'd out, had hee liv'd in these our times, in which the truth is (as that Philosopher once imagin'd) the whole word is made of Discords. Our Hot-spurs never consider that to conquer, is an humane thing; (and an inhumane thing sometimes, at

lames a. I

Pfal. 80.11.

Ma:tb 5.46.

Maisb.5.44.

Democrit.

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the best but a Cadmean victory, for the losse is greater than the gaine) but to pardon is plainly divine. To overcome hatred with love, is in. deed a farre more noble act, than either privily to undermine, or openly to dif-arme thine enemie in the field: to the dishonour of God, the breach of God's, and the King's Lawes; the scandall of thy neighbour, and unspeakeable hazard both of thine, and thy enemies bodie, and foule. Then if he be too weake for thee. spare him; if too strong for thee, spare thy felfe, and what e're hee be love him. Let the grace of God herein especially triumph over our corruptions; that whereas by nature wee would be lov'd of them, whom wee hate; by grace we may love them which hate us.

There cannot bee a greater provocation to love, than prevention in love. Then (following Saint Bernards devotion) let us provoke love where it is not, and let's by all faire meanes cherish

it where it is: Let us Tolerate the bad, Love all.

Suppose him to be as bad, as bad may be: yet even in every wicked man, thou hast both a Neighbour, and an Enemie; As a man he is thy Neighbour; though as he's wicked, he's both thine, and his owne Enemie; his Humanity hee had from God; his obliquitie (as the Schoole cals it) or, his iniquity, he hath from himselfe; then see that thou love that which God hath made him, and hate that which he hath made himselfe

Nimis durus est animus, qui dilectionem essi nulchat impendere, noletrependere. Bon.

Bernard.

August.

himselfe. As 'tis in the Historie.

A man that had three friends, sent to each of them, a rotten apple; The first threw the apple away, because 'twas rotten: The third ate it it up rotten as it was, because it came from his friend: onely the second avoiding both extreames, pared away fo much as was rotten. and then ate the rest. And so (to our purpose) they are best, and blest who keepe the golden meane. For as you would condemne his folly. who'd loath an exquifite picture, because it had a spot or two of durt upon't; and not think him well in's wits, that should so extreamely doate upon the rare workmanship, that he would also, be in love with the durt, for the pictures fake: and betweene both you'd commend his wifedome, who would fo like the picture, as yet he would dislike the deformity: Even so it is an happie unhappinesse to be affected, and not infected with the iniquitic of others: as the Emperour otho advised his subjects, to harbour the men, and yet to turne their beaftly manners out of doors; and so loathing the difease, you must love the Patient.

The Mother of Darins (as I have read) faluting Hephestion, (who was but Alexanders favourite) in stead of Alexander himselfe, blush'd, and was much abash'd upon notice of her mistake: which Alexander perceiving, bade her not to be troubled, for said he, Hephestion is also Alexander.

Doth any man truly love the LORD IE sus

G 2 CHRIST.

Brem. Sam.

Medium tenue-

Sit pax cum viris; bellum cum vitiis. August. Odio babens morbum diliga; agrotum. Ephef.5.30.

Alts 9.4.

Apoc. 1.11.

Rob. Steph.
August. Omnes
diligendi/unt
pari affectu, si
non pari effectu.

CHRIST, then let him not be asham'd of saluting, yea, of saving (if it may be) any Christian (how unworthy soever) for he is Christ, too: Christ himselfe (the true Alexander) hath said it, when he cals him slesh of his slesh, and bone of his bape: Neither distance, nor poverty can cut off our connaturality; Saul, Saul, why persecutest thou me? You know who speakes this, and from whence he spake it: Christ was now triumphant in heaven, and yet he is still persecuted (it seemes) on earth; the truth is, Christ accounts our injuries, as done unto himselfe.

Saint Iohn, in the first of his Apocalyps, makes mention of an whole Church, called Philadelphia, which in the Originall fignifies, Brotherly love : And Saint Augustine thought that the fittest name for all Christendome. O then let me wish, and let me wish againe, that my wish may be heard; O that all, who professe themselves Christians, would once labour for the good of the Church, as eagerly as ever they have done for the goods of the Church; and (preferring Christ's cause before their private quarrels) that they would as zealoufly contend for veritie, as they doe for victory ? The neuter Iewes and Pagans (who should be converted by our charity) abhorre our cruelty; and whilst they loath our practife, they will never love our profession; what hopes now ever to make them Profelytes; who both see, and say that wee (Christians) use one another worse than ever they did Infidels?

Then

Then (as Abraham to Lat) so let me speake unto you, Let there be no strife betweene you, for you are brethren; who have the same God to your Father; the same Church to your mother; the same Sonne to your Saviour; the same spirit to your comforter; the same world for your guide; the same world for your way; the same graces for your viatioum; the same heaven for your inheritance. And since likenesse in any kinde causeth love; and you are not only like, but the same in so many and many kindes, and respects; therefore see that you love one another.

The ground of your love, in Saint Peters
Text, is the Heart; and 'tis equivalent to Saint
Pauls phrase, found in love; then your love it
must not beethe sprinkling on of a little Courtholy-water, or an exchange of complements, but
it must be sound at the heart.

The heart is the Fountaine of all motion, heate, and love; and they are strained and maimed (if not faigned) acts, which have not this fountaine to feede them. It is the *Primum Mobile*, giving life and motion to all the parts, as to so many inferiour spheares.

It raignes as Monarch in the Microcosme, Man; and prescribes lawes to the rest of the Subject members.

The Braine is a projection; the Eye an Inquifitour; the Eare an Intelligencer; the Tongue an Oratour; the Hand an Agent; and the Foote a Lacquay for the Heart.

G 3

The

Gen. 13.8. Matth. 23.9. Gal. 4.26. 1 Cor. 1.30. lob. 16. Pfal. 119.9.

Non affains Sed affectus effectus

Aristotle

Bern. Quod cor non facit, non fit. Hofius.

The Papists in their writings doe highly extoll this hearty love; yea some of them goe so far, that (with Cardinall Hossus) they acknowledge no other expresse word of God, but this very love in the Text. But if wee should examine the present Roman Church in her Title, Jurisdiction, Life, and Doctrine; wee shall soone finde that (like so many French-men) they write not as they speake: no nor speake as they thinke.

For the first, is prejudiciall to all Bishops; the Second, is derogatory to all Princes; the Third detestable to all men; and the last injurious against CHRIST, and all that's called God.

And yet how many of the Issuited faction (so many Iebusites in this our Canaan) having evill will at the peace, and prosperitie of this our Syon, set good faces upon it; being (as was faid of Antipater) foris Albati, when their usurped candour is lined with purple? And like Rufus who came to Vitellius after his victorie, with joy and gratulation in his countenance, but heavinesse, and hatred in his heart; as that great States-man well observes.

Their tongues are English, but their hearts Romish. These live (like so many Chirurgians) among us, looking for nothing but wounds: And (like stesh-sties) all their repast is to light upon gald backes. Their tongues walke apace for the Catholike cause, yet not so fast as their hands worke for the Catholike Crowne. Yea, (like so many Butchers) they claw, and tickle

them

Foris albati, Intus purpurei.

Tacitus.

Nemo tam procula;

them with one hand, whose throates they are ready to cut with the other. And though they envie nothing more than our felicitie: yet (as Antoninus Caracalla did his brother; so these holy-hollow-hearted Catholikes wish us in heaven, not that they love us, but themselves. And therefore as once Dalilah did Sampson; so let me now question these; How doe you say you love us, when as your heart's not with us.

In the booke of the Acts we finde that the multitude of beleevers had but one heart, and one Those were prime and primitive times indeed when Faith, and Love were in their fring, then was there both a beleeving, and a loving multitude; but now, (like the world it felfe) they are both in the fall: We are unhappily fallen into the last times, of which our Saviour speakes, Faith shall scarce be found upon the earth? But though it be rare, and scarce to be found, yet it may be found; for doubtleffe fomethere be still of the houshold of Faith; but where shall wee finde any at all of the familie of Love? Mistake me not: God knowes I speake not for faction, but for true affection: and it grieves my very foule to fee that heartie love which by all lawes, of God; of Nature, of this Nation; is due to our King, and Countrie, now crumbled into privates. It is remarkable that though this kingdome was fcratch'd before, yet it never bled, till her people began to grow felfe-politicians. And when every man turn'd all his Studies unto his private good; it G 4 became

Sit Divus, me-

ludg. 16.19.

Affs 4.32.

Luk. 18.8. Quod vix fit, fit. Aristot. Gai. 6.10. Turkishisto-

88

ry.

became at last a publike evill. But were it not better to divide with a gracious Constantine than prostitute the whole to a mercilesse Mahomet? You cannot bee ignorant that without monies, Souldiers cannot be waged for warre; Counfellors cannot be supported for peace; intelligence cannot be procured from abroad; lawes cannot be executed at home; nor Church can flourish; nor common-wealth stand firme. Then let's not think any thing too much for him, to whom (as Paul told Philemon) we owe more than our selves; and what wee doe, let's doe chearefully; and before it be too late to repent the not doing it; when (as Simon Peter said to Simon Magus) we and our monies shal perish together. St. Paul (to the Philippians faith, what foever things are true, what soever things are honest, what soever things are pure. what foever things are just, what foever things are worthy of love; if there be any vertue, or praise, follow after these things. But the things whereof I now speake are both pure, and just and true, and honest, and worthy of love, and vertuous, and praise-worthy; and therefore I must say unto all you that are true Britaines, true Christians (as hee did to the Philippians) follow after these things. For as Sampson's strength lay in his hairylockes; fo lyes the strength of this Iland in our heartie love: of which were it shaven (as it is alreadie shorne in part) then though every shower of raine that falls among us were ashower of gold; every stone in our streetes, precious; every beggar a Senatour; and every Senatour wife as

Phil.19.

AA.8.20.

Philip .4.8.

Indg. 16.17.

Salomen ;

Salomon; every weakeling strong as Sampson; and every coward couragious as David, yet our wealth, honour, wisedome, strength, and valour, shall not save us, that is, it shall not keepe us safe at last; when in the anguish of our soules we shall how forth a fatall Lacryma (with the wife of Phinees) Icabod! The glorie of Israel (The glorie of England) is gone; for heartie Love (the Arke of our strength is) gone.

And as your love (that it may be found) must be true without dissimulation, heartie; so it must bee pure without pollution, for you must love one another with a pure heart: with an heart Pure as a roome; that is, without the dust of covetous nesses of intemperance: Pure as the aire; that is without any fume of pride; or cloud of dis

daine.

Pure as a veffell; that is, without any flaw of

Pure as the Skin; that is without any scurfe of

gluttonie:

Pure as an Eye; that is, without the least blemish of Envie:

Pure as Triedsilver; that is, without the rust

of idlenesse.

It is in the combining of men, iust as 'tis in the sodring of gold, and silver together: whosever will incorporate those two mettals (by malleation) he must especially beware of three things, viz. winde, dust, and humidity; for if any of these chance to interpose it selfe, those mettals will ne-

1 Sam. 4.21.

4

Gemmin. de exemp. & fim.

ver bee firmely united: In like manner fo many of you as defire to bee lincked together in a league of love; must take great heed of the wind of pride, the dust of coverousnesse; and the humour of of intemperance; for beweene men that are either proud, or coverous, or luxurious, there can never be sound and sincere affection.

Nature inclines, Reason dicar's, the Law and the Prophets command, Christ and his Apostles commend this pure hearty love unto us, and yet of so many millions, (as at this day people the world) how sew they bethat are sound in love?

for.

Some love one another Lasciviously; in which kinde, saith the Epigrammatist, Supererogat Aulus; (Aulicus it seemes would not stand in the verse)

Others love for fashion fake.

Others for feare, as Cafar was beloved.

Others for companie, (like fo many beafts)

that goe one in the tayle of another.

Others pernicionsly; as the Ape, (and her Immitators) who sometimes kills the young by an over fond embracing them. Thus some (now adayes) never thinke they can shew love enough, till they have gotten for themselves, and left to them they love, the Devill and all.

It is with most of these old rich lovers, just as'tis with nature in the forming of a Dwarfe; for She (being scanted of matter, with-drawes nothing from the neighbouring parts, namely, the brest, and the bellie; so that the Dwarfe hath as large a brest, and bellie, as any other ordinarie man bath.

but

vicini vxorem
plus amat atq;
fuam.
Nec possmatdicere quare.
Mart.
Gaudetq; timo.
ri Este populo.
Lucan.
Non quò cundum sed quò
isur.Sen.

Ariftot.

Partibus propinquis.

but the maine defect of the Dwarfe appeares in his fort legs, and dubb'd feet, which support the body, and in his contracted armes, and hands which worke for the same; and the reason why the armes, and legs have so little matter, is, because they are placed farre from the heart. In like manner though these old misers have but little store. (according to that of Seneca, The niggard wants that which he hath, as well as that which he hath not) yet of that little, they substract nothing, (partibus propinguis) from fuch as ly necre their hearts, either in naturall affection, or carnall. they'l be fure to deale very plentifully, and I may fay, superfluously with them; but to the hands, that is, to fuch as take honest paines to get a poore living; and to the feet, that is, to the needy members of Christ, lying, crying, dying under feet; they will not spare a farthing towards the reliefe of their necessities , and the maine reason is, because they are placed farre from the beart.

Thus tome old Midasses, like so many meere Asses, will travell over much drie ground to stale in the river; where there is water enough. But let Iob lye on the dunghill, and he shall finde none but miserable Comforters; Lazarus shall scarce obtaine the least crumme that sals from these rich mens tables, though he starve for it.

Philip Cominem faith, He that would be a favourite must not have an hard name, that so (when the Cards of promotion are dealing about) he may be easily remembred but it seems that all the poore have very hard names (like Io-

Sen.
Avarotam
deef quod habes, quam
quod non babes.

106.28.

Job. 16.2.

Luk.16.21.

feph; of whom the Text saith, No man remembers soseph; or if he be remembred by any one, yet 'tis commonly in pure love; that is, without

all mixture of Liberality.

Probatio dilectionis, est exhibitio operis.

But as in a Logician, so in each good Christian, give me Demonstration. Indeed our works doe not justifie; and yet they testifie. For, as in a Clocke, though the finger of the Diall makes not the clock to goe; yet the Finger without, shews how the Clocke moves within: So (with Saint Iames) I say, shew me thy faith by thy workes; I, and shew me thy love by thy workes, too.

lames 2.18.

Galath. 5.6.

Atts 2. 3.

Saint Paul commends unto us, a faith working by love: Then it is not enough to pretend you walke by faith your selves, unlesse your faith worke by love, upon others. The Holy Ghost (as you know) came downe in the similitude of Fire; (which is both pure, and fervent) to signific that the pretences of such pure men as have not fervencie in the effect, as well as purity in the affection, can no better be stiled Love, than you can say there's Sunne, yet no light; and fire, yet no heat. And therefore Saint Peter, willing to make this Text a persect rule of love, addesin the last word, fervently, to exclude luke-warmenesse.

Matth. 24. 12.

Bafil.

Our bleffed Saviour faith, That because iniquitie shall abound, the love of many shall wax cold. And S. Basil complaines that Love (like Ieroboam's arme) was drie and withered. And if Charitie (in Christs time) was waxen cold, for want of naturall heat; and (in S. Basils time) was waxen

drie,

drie, for want of radicall humour; then sure in these times, it is starke dead; for cold, and drie are infallible Symptomes of death.

Every Christian is (in a qualified sense) a Priest; his soule the temple; the foundation whereof is Faith; the pavement, Humility; the source Pillars, the source Cardinall vertues (the Contraries whereof are at this day the vices of Cardinals) the doore, obedience; the ascent to the Altar; so many degrees of grace; the heart is the Altar; Love is the sacrifice; purity is the incense; and the servencie (in this Text) of this pure hearty love, is the heat of that appicall sire, which God commanded the Leviticall Priests, that they should keep alwayes burning in his Sanctuary.

But (alas) some of us are now a-dayes, like Baals Priests, who bring mood, and a ballooke, but no fire? The fire of our love is either quite out, or so raked up under the ashes of selfe-respects, as that it gives little, or no heatto any, but our selves. Witnesse those luke marme objections; I did love such, and such, but they are now growne poore, or moake, or old, &cc. and therefore I cannot now love them, as I have done, &cc. Fond man! doe these starthy love, they should enslame it rather? Grant thy love was but tepid before, yet now they require more heat. Thou shewest in their adversitie, what thou did'st love in their prosperity; not their persons, but their fortunes; indeed not them, but thy selfe,

In the two and twentieth of Saint Matthew, our Saviour exhorts thee to love thy neighbour

Hippocrat.

Aphor.

Apoc.1.6.
1 Cor.3.16.
1 7 im.6.19.
Prov.15.33.

Greg. Mag. Mor. in Ezek. Lauret. Sylva Allegor.

Levis.6.13.

1 King. 18.

Morbus quidem est ista dilectionus frigiditas.

Matth 2 2.38.

as thy felfe: Then measure thy neighbour by thine owne yard: 1. Thou enviest not thy selfe. 2. Thou wishest all good to thy selfe. 3. Thou preferrest thy selfe before all. 4. Thou wouldest have all done for thy selfe, &c. Then say now how farre short of thy selfe-love hee sals, whom thou art commanded to love, as thy selfe. Well: hee cannot have all thy love, it seemes; but hath he any at all? If thou lovest him, then why do st thou backbite him? How canst thou heare him defamed? Why do st thou envie him? Why not congratulate him? Why not commend him? These are but the faintest sparkes of this servencie of love which is here prescribed; and yet thou hast not these.

O that I had one of those firy tongues which sate upon the Apostles to presse this point withall: And that I could with the spirit of Peter, enforce this exhortation of Peter, See that you love one another with a pure heart, fervently.

But, menlive by patterne: I would they did else, in this particular; for we want not examples, and those glorious onestoo. As the fervencie of Moses, who prayed his owne name might be strucke out of the Booke of life, rather than his brethren, the Iewes, should perish in their sinnes.

Heare King Davids Apologie for his people, who spake unto the Lord, and said, Loe I have sinned, and I have done wickedly; but these sheepe (alas) what have they done? Let thy hand, I pray thee, be against me, and against my Fathers house.

See

AET.2.2.

Object.
Vivitur exem-

I Exod.32.32.

2 Sam.24.

See Saint Pauls zeale burning within, and breaking out in that fervent protestation: I fay the truth in CHRIST, Ilye not; My conscience bearing mee witnes in the Holy Ghoft, that I have great heavinesse, and continuall forrow in my heart: for I could wish that my selfe were accursed from Christ, for my brethren, my kinsmen accorto the flesh, who are I fraelites, &c.

Heare our bleffed Lord himfelfe, on the Croffe, opening his mouth, and powring forth his prayers for them that opened his fide, and powred forth his bloud. Father forgive them, they know not what they doe. Whereupon Saint Bernard sweetly; &c. Lord, how wilt thou fatisfie them which defire thee, with the over-flowing torrent of thy pleasures; who dost so annoince them that crucified thee, with

the oile of thy faving gentlenesse ?

And this of Bernard was not an emptie admiration of CHRIST, for he reduced it into imitation (as ti's evident in histwo hundred fiftic fecond Epistle,) My brethren (saith he) I have determined to love you stil, how unworthily soever you carry your felves to me wards; you may loofe, yea quite breake off the bond of love, if you please, but you shall not force me to doe it. I will love you, whether you will, or no; nay, I shall love you, whether I will, or no. For long fince have I bound my selfe untoyou in a band strong as death, viz. In pure, hearty, fervent love (that kinde of love which never failes) and therefore when you provoke me you shall finde me peacefult; and when

Rom.9.1,2.

Luk.23. Quomodo potabis domine, defiderantes te, terrente voluptatistue squi lic perfundis crucifigentes te, oleo mansuctudinistue ? Ber.

Bern. Ego fratres, &c. Epift. 252 Ad abbatem Pramonfiratenfem.

lames 3.18. Rem. 14.19. L Coita. 1 3 1 Pet. 3.11. 1 Thef. 4.11.

you persecute me without a cause, I will give way to wrath, that I may not give way to the Devill. I will answer, and overcome all your peevishnesse with the spirit of meekenesse: and I will ever love you in despite of you.

Then let's draw all these lines to their

centre.

When you firre up the Grace of God which is in your selves, and others; inviting them to, and accompanying them in the seare of the Lord:

When you informe, and enstance each other by your holy conference, and Christian example:

When you instruct the ignorant, resolve the doubtful, and confirme the unstable in the truth; not pleasing your selves, but others for their good to edification:

When you labour to reclaime the refractorie, and gladly refresh the poore soule that's humbled under the mightie hand of God:

When you reprove offenders with the spirit of meekenesse; rather with pitie restoring, than insultingly reviling them that are fallen:

When you beare each others burthens spirituall, or temporall, and forbeare the retaliati-

on of injuries:

When you doe good to all men, and especially to the houshold of faith; seeking not theirs, but them:

When you spend your selves, your monies, and your time, in reconciling such as differ, shewing

2 Tim.1.6. Pfal. 34.11. 1 Tim.6.2.

Acts 4. 15. Acts 25.12. Pbil. 3.19. Heb. 5.2. Luk. 12.29. 2 Pet. 3.16. Acts 15.32. Rem. 15.2. Pfal. 51.13. 1 Cor. 16.18. Pbilem. 7. Pro. 25.13.

1 Pet. 5.6.

Gal.6.1.

Gal.6.2. Rom. 12.19. Gal.6.10. 2 Corin. 12.14. shewing withall the danger of debate, and removeing the occasions: Briefely, when you hate the impleties of your dearest friends; yet honour in your deadliest enemies, the image of God: then doe you love one another with a pure heart fer-

vently:

Thus you see that all men must bee found in love; (according to Saint Peters rule) and yet Saint Paul heere presseth it upon the aged, rather than others; because as generally old men areso hardned, that they love none but themselves : fo more specially they thinke themselves nearer to heaven, where all is governed by an eternal law of love: then 'tis necessary that they, of all others, have charity, least they bee excluded from that place, where faith, and hope, doe cease; and love onely remaines, and raignes; and none shall bee fubjects of that kingdome, but fuch as are found in love, where the King is Verity, the Law is Charity; the honour, equity: the peace, felicity; and the end, eternity.

The third and last thing which Saint Paul requires in old men, is that they bee Sound in

patience.

These three graces (faith, love, and patience,) as they follow, to they preserve and prove one another. For hast thou faith? we shall know it by thy love? Haft thou live? wee shall know it by thy patience. And if you would know wherein object. this foundnesse of patience confifts ? I answer, it stands in foure things especially.

I In feeing God, in all afflictions whatfoever;

whereas

Titus 3. 2.

August.

Iohn, II.

whereas a carnall eye lookes onely to the instrument. Our Saviour tooke his crosse as a cup temper'd with his Fathers owne hand; neither looking to that Iudas which betraied, nor yet those Iewes and Romans which butcher'd him. Thus the Princely Prophet, David (being reviled by Shimei, and instigated by his followers to revenge himselfe upon that dead dagge (as Abishai rated him) tooke off their edge, laying the Lord hath sent him. Good David, discovered Gods hand, at Shimeies tongues end.

2 Sam. 16.10.

Iob 1. 21.

Angust : Noli attendere quis percutit, sed quis permittit.

Thus when the Chaldeans, and the Sabaans had taken away Ieb's cattell; &c. Holy Iob fing's another fong : not the Chaldeans, nor the Sabaans, but. The Lord gives, and the Lord takes away, bleffed be the name of the Lord. And 'tis a good Rule of Saint Augustine, Looke to the agent; not to the instrument; wherein he (tacitly) condemnes a reprobate custome among us; for many being wrong'd in their goods, or good names; runne headlong ( like fo many mad dogs) to the stone, fnarling and fnapping at that; never looking fo high as the hand that threwit. Wheras would we but prie a little more narrowly into the cause of our discontents, we should soone finde that wee deferve what ere we fuffer, though happily not at their hands that offend us, yet at our good God's hand whom we lo much offend.

2 Sam. 15. 26.

Math. 6. 10.

2 In an humble submitting our selves to God; Saying, with David, It is the Lord, let him doe what seemes good unto him? And praying, with our Saviour, Thy mill bee done on earth as it is in heaven? Iohn Hus being condemned in the councell of Constance to bee burned; as hee was led to the place of execution, had a cap of paper set upon his head, on which the Popelings had painted (after their manner) three Divels; with this superscription, This is an Arch-hereticke? when the good man beheld it, all he said, was but this: My Lord Iesus Christ, being innocent, vouchsafed to we are a crowne of thornes for me vile wretch, and therefore well may I meare this cap of paper though imposed as a scorne for his names sake?

M Harding in his invective against our reverend, and precious Iewell, said, that we protestants are worse than the Divels themselves; for wheras with their holy water, and the signe of the crosse, they can scarre them away (as at least the Romish priests make their devout Ignorants beleeve) yet Princes can bee rid of us by no meanes but fire: To whom that modest Bishop replied but this, Though it please your malicious humour to make but a jest at the bloud of Gods Saints; yet it is no greater ignominie for lambs to suffer, what Christ himselse suffered; than it is credit for wolves to betray him as Iudas did.

for Christ were Infants, teaching all that second them what manner of men the Martyrs of Christ should be; namely, such as in regard of the caute for which they suffer are Innocents, and in regard of their affections are meeke and simple.

3 In resolving to have a shoulder to beare, so long as God hath an hand to lay H2 on:

Alls and Mon.

Math. 27.29.

2 Corin. 6. 8.

B. Liwell.

Card. Hofins.

Alluding to the Marian perfecution.

Luke 10.3.

Cyprian de laude Mart. Icrem, 10.19.

Chryloft. ad pop. Antioch.

Tempus a Criticu verè dicitur Tempestas; quis non tam tempore vivimus quam tempestate. Iames 1, 4,

2 Cor. 4.16.

Tob. 1.22.

r Pet. 4 16.

on: as Ieremie did, This is my affliction, and I will beare it. Then we must not seeke, by unlawfull meanes, to shift off our crosses; nor repine at Gods providence whilest we lye under our burthens; but we must endure constantly, and conscionably, whatsoever losses and crosses befall us. For as it is not enough for a good fouldier to shew himselfe valiant in the first onfet, if afterwards he either faint, or fly; but he must continue couragiously fighting, till hee have vanquished his enemie, and obtained the victory: So it is not sufficient to the soundnesse of Christian patience, that wee beare well one storme of mifery, if we finke in the next; but after one billow is over, wee must prepare our felves for a fecond, and a third, and fo for no calme, till we be fafely arrived in the haven of happinesse.

Saint lames to this purpose exhorts us not only to begin well, but we must let patience have her perfect works. As David did, who (after he had received Gods promise to make him King) yet was exercised with many and many tribulations, and hot services, before hee saw the accomplishment. And so Saint Paul saith, Therefore we faint not, but though our outward man pe-

rifh, yet the inward man is renewed daily.

4 In a thankfull, and cheerefull carriage of our felves, as holy lob did, The Lord takes away, Blessed be the Name of the Lord. And so Saint Peter exhorts, If any man (saith he) suffer as a Christian, let him not be ashamed, but let him glo-

rifie

rifie God in this behalfe. And Paul and Sylas, in the prison, sang praises to God at mid-night. And our Saviour exhorts his Disciples to rejoyce, and to be exceeding glad when they are

persecuted for righteousnesse fake, &c.

This condemnes that our clamorous crying, and complaining, howling and wringing of the hands; pining and repining at the justice and providence of God in our afflictions, as though he were An accepter of persons; punishing us more sharpely than greater offenders; or above the quality of our faults; or above our strength to endureit. Whereas on the contrary we should evermore expresse our thankfulnesse unto God; yet not so much for the crosses, and calamities themselves (which are to be shunn'd as the evill of punishment) but for the wisdome, care, and love of our heavenly Father, whereby he ordereth and disposeth them to our good.

For if being dangerously sicke, wee are content to requite the Phylician, and Surgion, for their distaftefull potions, and sharpe corrasives, not only with deserved praise, but also with rewards; yet not because of the things themselves (which for the present encrease our torments) but because out of their skill, and care, they use them as meanes for the recovery of our bodily health. Then how much more are we to be thankfull to our heavenly Father, chastising us, feeing that in his love, and care, he doth thereby reforme our fins; and so fits us to be heirs of that everlasting patrimony of his glorious kingdom.

Acts 16.25 Matth. f.11.

Chryfost. Ad pop. Antio.b.

Plim, Nat.

And as it is faid of the offrich, that the doth not only extiron, buralfo difgefts it, and turnes ir into her nourishment: So must wee be content not only to swallow (as it were) in patience and filence, the difficulties of tribulation, which the carnall man can by no meanes doe, without being ficke even unto death with immoderate forrow: but we must labour also to sucke out of them fuch wholesome nourishment, as may exceedingly refresh, and strengthen us. And (like fo many Salamanders) we are not onely to live; but alfoto rejoyce in the fire of tribulation; because our faith is therein chiefly tried; and the triall of our faith brings forth patience; and patience, in the end, will have her perfect worke.

Iam.1.3.

Thus I have shewed you wherein this soundnesse of Patience consists: Now I will presse
certaine reasons, which may serve as so many
arguments to induce you to labour for this
soundnesse; and they may beedrawne from a
due consideration of the dignitie, utilitie, and necessitie of this vertue; and if we can prove that
this patience is in it selfe most excellent, and
most profitable to us, and most necessary for us;
then have wee all good cause to affect it; and
out of our affection to it (as to a Lewell most
precious) to use all good meanes, that we may
attaine unto it.

First, of the dignity of patience, which appeares divers wayes: As,

I In regard of the Ambor, God himselfe; who

alone engraves this vertue in us by the finger of his Holy Spirit, as the liveliest picture of that infinite patience, which is in his most perfect nature. For he is often pressed fore, with the weight, and hainous nessed of our sinnes; and yet he not only beares with his servants which love him, but also with the wicked which are his professed enemies; suffering with long patience the vessels of wrath prepared to destruction; and therefore needs must patience be an excellent vertue; seeing that we both have the paterne thereof from God; and also communicate it with him, &c.

2 Because the perfection of Patience is the perfection of Christianity; and they who have attained it; have nothing wanting. And hereof it is, that the Att of suffering for the Name of Christ is made by St. Paul, an higher degree of Christian excellencie; than the att of believing. Vnto you (saith hee) is given for Christ, that not only you should believe in him, but also suffer for his sake. Which is not to be understood sincte of all suffering for Christ, (for wee may suffer against our wills) but of suffering with passence, when as by so undergoing, we doe indeed overcome all our afflictions. True Christian valour is not showen so much indoing, as in suffering; nor in resisting, as in yeelding.

Then doe we shew our fortitude, and gloriously triumph over our spiritual enemies, when as we vanquish without striking; and though unarmed of all offensive weapons, yet we cou-

4 ragiously

Amos 2. 13.

Rom. e. 12.

Cyprian de bono pat. Eft nobis sum Deo
virtus ista
communie.

Phil. 1.24.

Fortis qui pati-

Monferiendo, fed ferendo.

Ferre & per-

ragiously march into the field having nothing in our hands but the shield of patience, and by bea-

ring the blowes doe get the victory.

3 The excellency of patience appeares in this, that according to the degrees of our suffering, it makes us living Martyrs; for as those who are truly so called, endured death that they might give testimony to the truth of Gods word: so those who suffer with patience, do give testimony to the truth providence, mercy, and goodnesse of God towards them; seeing these onely are the causes which move them with all meekenes, constancy, and cheerefulnesse, to beare those grievous afflictions, under the least part whereof others murmur, yea, blaspheme; who either doe not know God, or doe not beleeve that God is such an one in himselfe; or at least towards them.

To this purpose Greg. the great saith acutely, that, as to dye by the hand of a bloudy persecutor is martyrdome in open action: so to suffer patiently in obedience to God, is martyrdome in the secret intention. And in this respect we may be Martyrs without fire or sword: namely, If being afflicted, we doe inwardly preserve patience.

This makes exceedingly for the praise of patience, that it turnes evill into good; for of curses it makes blessings; and of miseries, mercies; yea, it turnes the signes of Gods wrath into tokens of his love, and his severest punishments into fatherly corrections. Perhaps some evill doth lye upon thee, but if thou wilt, though it be evill in it

Ezek: Moia perfequente Martyrium in aperto opere eft; ferre vero contumelias & odientem diligere, martyrium eft in occulta cogi: atione. Sine fare, & flammis marly-Tes effe poffumus. Si patientiam in anime veraciter con-Tervemus. Chryl.bom.10. in 1 Epif ad The J.

Greg.mag.

Hom.3538

felfe, yet it shall not be evill unto thee; onely beare it patiently; and thy evill shall be turned to thy good. And hence it is, that if thou be but armed with patience, then misery it selfe cannot make thee miserable; seeing that patience makes medicines of these poysons, and makes tortures the occasions of triumphes, and wholesome salves of fretting corrasives for the curing of the sores of sinne, and for the better drawing out the core of our corruptions. Enough of the dignity.

Now to the utility of patience; and what the Apostle speaks of godlinesse, I may (with much advantage of truth) apply unto patience, It is prositable to all things, having the promises both of this
life, and of that which is to come. And truly profitable it is, whether we have regard to GoD,
orto Men.

It tends much to the advancement of Gods glory; as it is a speciall meanes to manifest not onely it selfe, but also the rest of Gods saving gifts, and graces; to the praise of him that gave them: for it is (in a qualified sense) the keeper of Gods great seales, and graces; it tempers anger, appealeth wrath, governes the mind, bridles the tongue, fetters the hands, keepes the peace, rectifies passion, moderates discipline, withstands the hot brunt of lusts, asswages the tumours of pride, extinguishes the same of dissention, restraines the power of the rich, refresheth the drooping spirits of the poore, causeth contentednesse under the crosse, teaches offenders to be instant for pardon, and instantly to pardon

1 Tim.4.8.

I

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Cuftos figilli magni. D. Amb. Misis
viffor eff fui,
dominus mundi, amscus
Chrifti, hares
cati.

2

I

Chrysoft. bom. 33.in 13.ch. Epift. 1.ad Cor. those that offend, it best resists temptation, suffers persecution, and consummates martyrdome. It is the mindes serenity, the hearts simplicity, the bond of amity, and the consort of charity. With it we encrease faith, beget love, humble the body, elevate the soule, comfort the weake, encourage the strong, delight the beleever, and invite the insidell. Briessly, The patient man is conqueror of himselfe, Lord of the world, the friend of Charis, and heire of eternity.

If we have regard unto Man, we shall finde

patience very profitable unto us.

Because it frengthens, and inables us to beare all miseries; in which respect it may bee said, there is no burthen of affliction fo heavie, which may not eafily and comfortably be borne upon the shoulders of patience. Whereas on the contrary, when men through impatience doe frugle and strive against their crosses; they are (like the Bird in the lime-bush, or the fish in the net) the more entangled. Neither indeed, have troubles any force to foile us, but what through our own impatience, feare, and cowardize, we give un-For it is with paines, as it is with to them. precious flones, which take either an higher or a deeper colour according to the foile in which they are fett: feeing they hold no other place, nor receive more strength, than that which in our estimate we are content to give them.

Because it makes us constant in all estates, and ever like our selves. And how ever others

(toffed

(toffed with the tempeltuous waves of worldly miseries) are much endangered, and ever and anon ready to make hipmracke of faith, and a good conscience; yet hee that is endued with Christian patience, is like one that hath passed and escaped all these dangers; and being now entred into the haven of rest, fits there secure from all stormes and tempests. And though (like the bush that appeared to Moses) he seemes to be burn'd with the fire of tribulation; and (with the three children) to walke in the midst of this scorching furnace; yet so far he is from being consumed, that he sustaines no hurr at all. So that it fares with the patient man, as with one who (being of a strong constitution) continues in good plight in all aires, enjoying his health as well at Sea, as Land: whereas those who are infeebled with the ficknesse of impatience, can (like tender bodies) brooke no hardnesse; nor agree neither with the heat of prosperity, nor with the cold of adverfity; but (through the malignity of their disposition) turne that which should nourish, into their poison; and make heavie croffes of those things, which to the patient are but fo many exercises, and recreations.

Because it armes us against the temptations of Satan: for whereas his maine policy is by his assaults to force us from our standing, and to make us curse God to his face: patience prevents this his maine stratagem. For when a man can by vertue of patience (as it was in Sampsons riddle) finde meat in the easer, and in the strong that

1 Tim.1.19.

Exed. 3.2.

Dan.3.27 .

Mendoza in lib. 1 .Sam.

3

Isb 10.11.

Iudg. 14. 14.

### Gop's BUILDING.

Acts 8, 23. lob 1.21.

Mat. 4. 11.

Heb.6.12.

Mat.10,22.

2 Tim.2.13.

Exod.33.20.

Rom. 8. 17. Rom. 8. 29.

Mar. 26.37.

which is fweet, fucking honey as it were out of the gall of bitternesse; and taking occasion out of his crosses to give Goo the more hearty thankes: then will Satan soone be weary in this fruitlesse fight, and desist encountring him, whom instead of conquering, he crownes.

Patience is profitable in respect of the life to come; for we through patience and faith inherit the promises. And this patience doth both, as it assures us of our salvation, for hee that endures to the end shall bee saved: And also as it makes our crowne of glory much more glorious: For our triumph shall be proportionable to our triall. Witnesse the Apostle, No man is crowned except he strive lawfully. As if hee had faid, feeing that no man is crowned but he that conquers, and no man conquers but hee that strives, and no man strives to any purpose, except he strive lawfully; and no man strives lawfully, but hethat constantly and conscionably undergoes the many evils of this life; hence it followes necessarily, that by the day of tribulation we must be fitted for the day of coronation.

When Mases belought God to shew him his glory; The Lord answered, Thou canst not see my face, and live but thou shalt see my back-parts: whereby he infinuates unto us, that whom soever God hath preordain'd to bee like unto his sonne in glory, he hath also decreed they should first beare his image in affliction. And before we can possibly emer into our Masters joy, wee must enter into our Masters sorrow, who is Vir

dolorum

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dolorum in Isaiah, as well as Vir desideriorum in Daniel. Then let us not bee like the people of Agypt, who forsooke their habitations, rather than they would endure to heare the fall of Nilus: for as the stones sett a-part for the building of Salomons Temple, were all to be hewen at the Quarrie-side, for that no stoke of hammer might be heard within the Temple: so the children of God, (being living stones as St. Peter cals them, sett a part to be placed in the spirituall building of that Temple, not made with hands, eternall in the heavens) must be wrought, and squared, and polished here, for that no stroke of hammer, no noise of affliction, shall be heard, or felt there.

Then drinke thou fick man this bitter potion, that being diseased thou maiest recover health; feare not to take it, since (to free thee from thy feare) thy Physician hath begun unto thee, hee dranke to thee, who (having no sinne) had nothing in him that needed curing; refuse not thou then to pledge him, who art fick of sin, and (being sull of corrupt humours) needest purging; but be content to drinke till (the bitternesse of this world passing away) there shall be neither feaver, nor consumption, but health and happinesse for evermore.

Thus much (too much) first of the dignity, and then of the utility; now (in the third and last place) it remaines that I expresse, and presse the necessity of patience; of which in a word or two more and so no more of this subject. This necessity of patience, the Apostle proves, when he laith,

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Ifay \$3.3.

Herodot.

I Kings 6.7. I Pet.2.4. Ephel.2.31.

Chryfoft.

3

Heb 10. 36. Cybrian. De bono pat.

Antift. Nife robore Socratico. Diogen, Laert. Lib. 16. 6. c.i. Ad omnium rerum patientiam obduruerat. Iames 1. 4. Luke 21. 19. Aristotles counsell to Alexander. Not to vent his anger till he had counted over the greek Alphabet. Greg. Magn. Hom. 15.in Evang. per patientiam possidemus animas nostras quia dum nobis iof domi ari difcimus, boc ipfum incipimus poffidere quod sumus. Tertul. Lib.de.patiencap.12. Math. 6.34.

wee bavenede of patience that after wee have done the will of God, we might receive the promise. And upon this ground, Saint Cyprian argues thus, As faith is the foundation of Christianity, fo patience is the roofe, and covering; for as this that we are Christians is to be attributed to our fatth, and hope: forhat these may receive the promile, it is neces-

Cary that we have patience.

Antisthenes was wont to fay, that a man hath neede of nothing, but the strength of Socrates, for Socrates (laith Diegenes Laertrus) Was impenetrable, and invincible. And what he faid of Socraticall, I must apply to Christian patience; he that hath this needs nothing elfe to make him perfect And therefore tis the councell of our Saviour, In patience possesse your soules. As if he had reason'd thus, He that possesseth not his soule is not a man but he that hath not patience, possesseth not his foule; and consequently he that hath not patience is not a man; that is, many doe that in their impatience which is contrary to reason, and therefore not manly. And Gregory the great gloffeth well upon those words of our Lord, when hee faith Per patientiam, &c. Yea fo necessary is patience, that we cannot well spend one day without it; as an Ancient well notes; His reason is, (and tis a good one) that there goes not any one day over our heads, that brings not some or other anxiety either to our bodies, or mindes. And our Saviour demonstrate's the truth of this affertion, when he faith, Sufficient to the day is the evill thereof. And Saint Hierome by evill understands the evill of punishment

punishment, viz. vexation, and affliction. Seeing then that each day hath its perturbations great reason there is, that each day should have its patience, too; For (as Bion gravely observes) In this world we meet with many great evils, but the greatest evill of all is this. Not to be able to beare them. In the world (faith our Lorde to his disciples) you thall have tribulation; and therefore fince we shall be fure to have pressures, we should be fure wee have patience. This part of the Church is call'd Militant; infinuating unto us, that the world is our field : Christ lefus our Captaine: our Standard, the Croffe; our Coulours, our blond; our armour, patience; our battaile, perfecution, our victory, death. And no man can fight the good fight of faith, which the Apostle speakes of unles he have both offenfive, and defenfive weapons : both a fword to offend others : and a shield to defend himselfe, The fword of the Spirit; and the shield of patience. Kill him you may, but you cannot conquer him. For (Sampson like) he's victorious even in death it felfe.

In the 9. of the first epistle to the Corinthians, this life is compared to a Race; we and our vertues are the runners; faith runs, and hope runs, and love runs, and homelisy runs, and temperance runs, but onely one receives the prize, saith the Apostle, and what is that but persevering patience? for though a man had never so much faith, hope, love, humility, temperance; &c. yet none of these would crowne him at last, without he persever'd in patience. And therefore let us with patience run the race that is set before us; as the Apostle exhorts the Hebrewes.

D. Hieron in

Mazimum malum est non posse serre malum, Biox.

Iohn 16. 22.

Pressuram ba-

in but vita

Ephel 6.16.17
Premi potest;
onprimi non
potest.
Iudg.16.30.
1 Cor. 9.24.
Greg. Mag.
in Morall.

Heb. 12.1. Pfal. 39 11. Pfal. 39.11.

Gen. 47.9.

Heb. 11. 13. 11 126. 33.

Inhac vita plura vincula babemus, guam vebicula. Aug.

1 Pet. 2. 21.

Sen: Epift.107. Malus est miles qui imperatorem gemens Sequitur.

The Princely Prophet David cries out that he was but a stranger, and sojourner heere, as all his Fathers were. And the great Patriarch Jacob. tels Pharoah: Few, and evill are the daies of my pil. grimage. And all the Saints, which are muster'd up in that truly Golden Legend, (the II. to the Hebrews) ingenuously confess'd and unanimously too, that they were strangers and Pilgrims on the earth: and wee are no better I am fure in this respect than were our Fathers, we are all but so many pilgrims heere, where we must looke for many briers, and thornes, and the like pull-backs, and discouragements; for much foule, and rough way and weather; for many perils in our journy, and little fafety in our Inne; and (like strangers) we shall here be often put to the worse: all which dangers and difficulties, as we cannot avoide, fo neither can we possibly beare them, and endure like faithfull fouldiers to our lives end, (as we all promised in Baptisme) unlesse we be sound in patience. Lastly patience is necessary as the evidence of our calling as Saint Peter thewes, where heexhorts us to suffer wrongs patiently, as being thereun. to called; for Christ also suffer'd for us, leaving us an ensample to walke in his steps. Now, (25 Seneca well) He's no good souldier who followes his Commander whining: yea he's a foole, too, fince if his paines and dangers which he must undertake upon necessity, were cheerefull, and voluntary; he might justly exspect praise, and reward after the conflict, whereas his repining service is aboundantly rewarded, if it be pardon'd.

Then

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Then by this which hath beene spoken it appeares, that this Christian vertue, Patience, is necessary for all men, and yet Saint Paul requires it in old men rather than others.

Because old men are more inclined to frowardnesse; how pettish, and peevish are they for the most part, as if by reason of their many yeares they were priviledg'd to be peremptorie? Truth is, old age is full of infirmity; yea tis, indeed, all sickenesses; and therefore if so many paines bee not accompanied with answerable Patience, then each old man may question in that single forlorn Lovers dialect, whether there be any man that lives, so wretched as himselse?

Because without rage they might heare christian advise, and reprehension; for their infirmities, (I had almost said, their enormities) doe many times disgrace their age, and profession; and therfore great need is there that they bee sound in

patience.

Consider then (my aged Fathers) what a folly it is to disquiet your selves by impatience; when as you are already too much tormented with your incumbrances? Oh, what madnesse it is for you (wilfully) to hurt your selves, because (against your wills) you are provoked by others? what's this but to adde more to your burthen because its already too heavy? and in childish peevishnes (for so the proverbe is, An old man is twice a child) to beate the stone upon which you are fallen?

Indeed if forrow, and frowardnesse would leffen, and lighten your infirmities, then (though T

Seneclus, morbus Atnagravior.

As quis quam bominum est aquè miser, ac ego?

2

Senex bis puer.

Boetius de confol.

I

thev

they be unpleasant quests) there were some reafon why you should give them entertainement: but feeing contrary wife they much encrease the evill which you fustaine, by adding, unto the torment of the body, the disquier of the minde; and doe nothing else but vex your selves, offend others, and displease God, (from whom you might expect a Crowne for your paines, if you endured them with patience) then what coulour of reason have you, that you should be moved to give the least way unto them ?

Ecclef. 12.1. Gen.3.19.

Ecclef. 12.7.

Math. 12. 37.

Queft.9. Anfw. Titus 2, 3,4.

Then repent your former trowardnesse; and thinke thus with your felves: We are now entred into that age, wherein men carry a Calendar in their countenances; and into those yeares, of which wee can truly fay, wee have no pleasure in them; now the dust is ready to turne to dust; and the (pirit to returne to God that gave it; and every ach, (as'twere Gods trumpet) gives warning of death, and of that account which must be made at that great Audit-day of the Refurrection: then fay, o my God caft mee not off in my old age; but give me grace that I may be Sober, grave, moderate, found in faith, in love, and in patience.

How must old women be framed?

They must be of such behaviour as becommeth holinesse, not false-accusers, not given to much wine, bur teachers of honest things to younger women.

The fecond fort of people (which may bee fingle persons) are old women; and women are bound to profit in godly duties, and practife piety as well as men.

Truly the number of good women, by Salomons computation, is very small; for, I have found (saith he) one man of a thousand, but a woman among them all have I not found. But though hee found them not, yet some good women there are. For,

The Israelitish womens midwives feared God; and therefore would not follow the wicked counsell, or rather command of the King of

Ægypt.

Ruth had a godly resolution when shee said, Intreat me not to leave thee, or to returne from sollowing after thee; for whither thou goest I will goe; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.

Hester had a religious purpose, and practice;

Fast yee for me &c.

The mother of Iohnthe Baptist had a sincere obedience; and walked without reproofe, &c.

Women need not come to Church to be framed by God's Word; for it is the Apostle's counstell, that they should aske their husbands at home?

The Apostle there forbids onely open and publike speech of women: (and therefore when the Popish Priests would seeme to worke a miracle, by making the Image of the blessed Virgin salute Saint Bernard at his entrance into the Church, he (knowing the imposture) answered, Your Ladiship forgets that it is not permitted for women to speake in the Church; ) but he takes it for granted, that women must resort to the

Ecclef.7.30.

Exod. 1.17.

Ruth 1.16.

Heft 4 16.

Luke 1.16.

Object.1.

1 Cor.14.35.

Sol.

In vita Bern.

### God's Building.

Church, and pioufly fubmit themselves to the Axe of God's Word: Yea, lamentable should the case of many momen be, if they should have no other instructions, than those of their hufbands.

Object.2. 1 Tim.2.15.

Women are well enough, whether they bee framed by God's Word, or not; For they shall

Sol.

be saved through bearing of children?

3 Tim. 2.71.

After the Apostle had shaken women by the terrour of the Lord; (that his Sunne might not let in a cloud) he speakes comfort unto them; For in the former verse he said, that women must be subject unto men, and hee proves it by two reasons, whereof the one is drawne from the order of creation; because Adam was first made. And the other from the order of corruption, be-

z Tim.2.13. 1 Tim. 2.13.

cause Evab was first deceived.

Gen. 3.16.

Now that women might not be altogether dismay'd, the Apostle faith that, for all this, if they willingly submit their desires to the desires of their husbands, according to their punishment; and endure the multiplying of their forrowes in child-bearing, as the appointment of God, then, they shall be saved, if they continue in faith, love, holine (e, and modeftie.

Object.3.

Women must not minde the Scriptures, and meddle with Religion; have they not housewifery at home, fervants, and children to tend ? &c.

Sol

I It is true they have; and yet for all that, women have soules to fave as well as men.

2. Salomon's mother requires two things in a vertuous vertuous woman; viz. First, that shee over-fee the waves of her family. Secondly, that the open her mouth with wisdome, and have the law of grace luting under her lips.

3 Cast back your eyes to the primitive times, and there you shall see the practice of divers godly Matrons shine, like the faire Moone among the leffer Starres. For we finde in Ecclefiasticall Histories, that Macrina, Basil's Nurse, taught him in the Scriptures, of a childe, according to the example of Timothy. Saint Hierom commends Paula, a Gentlewoman of his times. for teaching her maids the Scriptures. Cacilia, a Maid of Honour among the Romans, never went without the New Testament about her; yea, how many godly women in those purer times died with their children, for Christ, and his truth; as Symphorista, Sophia, &c.

Now if you defire to know why Women must

be squared by God's Word : I answer:

Because Religion may be their best comfort amid their many weaknesses; Alas poore Woman, how is shee incumbred: Some infirmities naturall; others accidentall; she is scarce able to support her selfe, and yet shee must beare with the injuries of others: Where then shall the feeke for helpe, but in the Word, which containes in it Catholike remedies, a medicine for every maladie :

Because Women have their names written in the Booke of lifeyas well as men: As the Apofle beares witnesse, Helpe those women which la-

Prov. 31.15. Prov. 31.26.

Euseb. Niceph. Sozomen.

2 Tim. 3.15. D. Hicron. in Epift.

Harypison. Αλεξιφάρμα-

Phil. 4. 3.

Act. 2.47.

bour with me in the Gospell, whose names are written in the Booke of life: And therefore they must be added to the Church : for God addes unto the Church from day to day, such as shall be saved.

Now to be added to the Church, implies thefe

foure things:

I To know CHRIST and him crucified in themselves.

2 To make a profession of him whom they

know and beleeve in.

3 To bec zealous in those things whereby CHRIST is communicated unto them; as in prayer, hearing, receiving the Sacraments, &c.

4 To bring forth the fruits of this communion, profession, knowledge, by dying unto

finne.

Because the examples of good women doe require so much; as of the chiefe women (and those

not a few) of The flatonica, which beleeved.

Dorcas was a Disciple, and full of good workes, and almes-deeds. Prifcilla, as well as Aquila instructed Apollos more perfectly in the wayes of God; Yea, she was ready (poore heart) to have laid downe her owne necke for Paul. Mary bestowed much labour on the Apostles, Triphena, Tryphofa, and Persis, laboured much in the Lord. O how happie were the women of these times, if they did deserve the least part of these praises!

Let all women remember that when they have lived all their time, and have been neither whores, nor theeves, but have loved their huf-

bands.

A&. 17.4.

Act. 9 36.

Ad.18.26.

Rom. 16.4.

Rom. 16.6,12.

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bands, brought up their children, kept, and encreafed their estates, yet they may goe to hell for all this, for there is one thing necestary, even to Martha her felfe; all their diligence in their particular Calling is accurfed, if it be not accompanied with diligence in their generall Calling, as Christians.

Luke 10.43.

Then, for these and the like reasons, women must be squared by the Word, as well as men: And Saint Paul shewes them wherein, namely,

in foure things:

old women must be in behaviour, as becommeth holinesse: that is, their carriage must bee fuch as may witnesse an inward holinesse of heart; and that not for a fit, as if it were enough to looke demurely in the Church, and other places of frequencie; when in private they can bee loofe, and libertines: but it must be an inward habit and constitution of holinesse, freely proceeding from the inward principle of an holy heart (as the word originally implies) and this behaviour must be seenethree wayes:

Titus a.g.

isegmpeneis.

Efay 3.16.

Pfal. 130.1.

In countenance, and gesture; and so two waies: First, when they expresse the inward lowlinesse of their hearts. When the Prophet Isaiah would prove that the dainty Dames of Ifrael, the daughters of Sion, had proud hearts, he doth it by their carriage and countenance. And when David would prove he had an humble heart, hee faith, I have no proud lookes, &c. So old women must take heed how they discover the pride of their hearts in their fupercilious carriage, &c. Which

Which checks the wandring eye after fashions, and the skew-lookes of some old beldams, which it seemes are either afraid to russe their russes, or to put their necks out of joynt by turning to their meaner neighbours. But this becomes not holinesse, as not expressing inward lowlinesse.

Secondly, when they expresse the inward chastity of their mindes; which chastity must be seated in the countenance as well as in the heart, to dash lightnesse. The Church is said to have Doves eyes; that is, both beautifull to allure her owne, and terrible to quell the machinations of wicked men: and such as the mother is, such should be the daughter, viz. Amiable, and Terrible. But if you have eyes full of adultery, as Saint Peter phraseth it; or eyes (like the daughters of Sion) which are (like Planets) wandring after that mans propernesse, and this womans posture then are you so farre from this holy behaviour, as that (poore soules) you are for the time taken in the snare of lust, &c.

In speech, when it doth expresse the wisdome, modesty, and grace of the heart: that is, when they know how to play the silent woman's part, yet not out of sullennesse, or out of a demure coinesse, but in a conscientious care of semall infirmities, and when they speake, then not to sow the seeds of dissention, as if they were enlivened with no other spirit than that of contradiction; but to speake motherly, and so as their words may minister grace unto the hearers.

What?

Cant. 1.15. Tho Cifter in Cant. Gillib in Cant.

2 Pet.2. 14.

Iude 13. 2Tim.2.26.

Epbef . 4.29.

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What? no liberty in our Gossippings, and Object. womanly meetings : Shall lingua have no place among the fenfes.

Truly no; for though I am not fo Stoical as to paint a woman, when I would put silence into an Emblem, as if a woman were to be a Mute, and to stand (like the picture of Harpocrates) with her finger on her mouth: yet on the other fide I would have no christian old woman professing holinesse, to come so neare the guise of the harlot, as to be babling and loud.

Anfiv. Alciat. Emb.

In apparell; when by the outward ornaments of the body, the inward beauty of the

Herodot.

foule is expressed: and this two wayes. When the matter is not stately, and custly; Prov.7.11.

which may be measured three wayes. First by their ability; but in these dayes to observe how many there be whose ability cannot bee guessed at by the out-fide, would make modesty her selfe (were she upon earth) blush. Secondly, by that condition of life wherein God hath placed them; but now to fee how every Gill would be a Gentlewoman; and Ioan as good as my Lady, (and all conditions teach their children to spend prodigally, wearing whole Lordships on their backes, and ward-ships in many a sute) cals for another Ieremiah to write a book of Lamentations pend with his owne teares. Thirdly, by their age; and to see how old folly aswell as childish simplicity is staind with this fin of Pride, would make a man thinke that God had let loofe this noone-devill to the utter ruine of that fex.

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Boshieri Lega.
Apostol.
In arce blef.

When the forme, and falbionis not wanton, strange, and affected, savouring of lightnesse, or singularity. Bosquier relates of a picture, wherein was drawne to life a Tailor cutting out garments in divers formes; one for the Persian, another for the Polonian, a third for the Spaniard, a fourth for the German, who are constant to their fashions; but when he comes to the French he layes by his stuffe and sheeres, and prepares himselfe for some tedious dialogue with his she-gallant, for his better instructions, how wide in the shoulders, how narrow in the waste, how broad in the winges, how short in the sleeve, how long in the skirt, how loofe in the body, &c?

And what he speakes of the French, is true of the English; our womens excesse in this kinde is no lesse ridiculous than various, some of them never thinking themselves in the fashion compleate, till they have put off their sex, countrey,

conscience, &c.

The second thing which the Apostle requires in old women, is, that They be not false accusers, or make-bates: that is, they must not bee divels incarnate, who is so called because he is the accuser of the brethren; yea, it signifies to accuse not simply, but to accuse falsely, to traduce and slander. Now they may bee false accusers divers wayes. As,

By relating things of others which are not true.

By relating things true, with an evill intent. By suborning false-witnesses.

Moveat Cornicula risum. Spectatum admißi risum teneatis amici?

2

mi fracones.

Apoc. 13.10.

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2

3

By

God's Building	123
By filence in not clearing the innocent.  I will make this point a little clearer, by diffinguishing, with the learned, of three forts of Detractours, viz. The Palpable, Politike, and Hypocriticall.	4
Palpable, and grosse detraction is discovered three wayes.	1
By laying open the secret sinnes of others, quite contrary to the rule of Christ, and law of charity. If thy brother shall trespasse against thee, goe, and tell him his fault, betweene thee and him alone.	Mat. 18.15. Nam si pecca- tum alienum dicis, tuum fa- cis. Origen in
By fathering some evils upon him of which he is not guilty: thus the two wicked Elders dealt with Sufanna: and the Iemes with our Saviour himselfe, who though he had no sinne, nei-	Levis.
ther was there any guile found in his mouth; yet they called him glutton and wine-bibber, and Samaritan, &c.	1 Pet. 2.22. Mat. 11.19.
By libelling against him; which hath ever beene reputed one of the highest degrees of de-	3
of justice.  Politike detrattion hath also three degrees, and	
Tacendo, If you demand what vertues such an one hath; though hee speake no evill of him, yet if (out of envie, or malice) hee conceale	1
which he conceives to be good and commenda- ble in him; this is one slie pranke of a politicke	
detractour.  Negando;	

#### - God's Building.

.

Negando; though thouseake no evill of thy neighbour, yet if hearing him commended for divers good parts, and properties, thou deniest, or speakest doubtfully to what is affirmed, then thou are a detractour. He that doth not willingly heare his neighbour commended doth (what in him lies) condemne him.

1fydor. Etym.

Aspis ab aspergendo dicitur.

Plin.nat.hift.

Pagunt, ut

Matth. 26.50.

Venenando; as the Psalmist significantly, The possion of Aspes is under their lips. And why the possion of Aspes? The Etymologist saith, that an Aspe hath his name from his nature, which is dispersive: Pliny and others write that when a man is bitten of an Aspe, it seemes at first to tickle and delight him, but ere long it disperses the possion throughout all the veines: and herein you see a lively figure of these politicke detractions, first they will commend a man for some ordinary vertue, that so they may the more unsufficedly detract from him, which is all one, as if they should annoint a man with balme, and then throw the box at his head; and betray their brethren, (as Indas did his Master,) with a kisse.

The third and last kinde of Detractours is that which wee call hypocriticall, and it hath also

three degrees; whereof the

First, is shewen in a kinde of seeming forrow; for if you have regard onely to their outward formes, you shall see so many writhen faces, and forced teares, and forged phrases expressed in so farre-fetched sighes, that you would verily believe they pitty their neighbours crimes, and speake of their over-sights out of the great love

that

that they beare them; whereas (God he knowes) they divulge them out of the gall of bitternesse, though so sugred (as you heard) that they might be the better taken.

2 Hypocrites detract by adding, and augmenting; if they heare but any evill of their neighbour, bee it never so small, (but a very mote) yet they will make it seeme a beame when they come to relate it. I cannot better resemble these than to those perspicill-glasses, which for any one object that is offered them, doe present many; making them withall seeme farre greater than indeed they are. For instance.

Abfalom commanded his fervants to smite his brother Amnon, and him onely, and when they had done it accordingly, then tydings came straight to King David, that Absalom had slaine all the Kings sons, and there is not one of them left. You may make this the application, That let a man be over-taken with one infirmity, and if the hypocrite may but relate it, hee shall bee guilty of all that can be devised.

3 Hypocrites detract by nominating, and perfonating; and when they have so done, then they beseech them that heard it, not to tell it abroad.

These, (as Saint Chrysostome well notes,) may be firly compared to the Iewes, who (as our Saviour speakes) first slew the Prophets, and afterwards built them Sepulchers: Thus these hypocritical Detractours first name their neighbours thereby to take away their good names; and then they would faine burie them in such as heard

Delrius de re

Chryf. Hom.3.
Adpopu. Ant.
Luke 11.47.

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Laured Sylva Mo alium.

Gen. 37.31.

Gen. 37.33.

heard it. Though they themselves (like so many Heraulds, and Trumpetters) blazon their brethrens impersections to all they meete, yet would they have them so many tombes to bury all they heare in silence. These (like Iosephs brethren) dip and dye their innocent brothers coat in bloud, and then would saine make the world believe, as those did Iacob, that some wilde beast hath devoured him: when as indeed they themselves were the wilde, or rather the wily beasts that had done it, &c.

And though I am confident that many old women, are not guiltie of all these kinds of slander, and detraction; yet did our Apostle justly, and sitly direct this precept to them all, and that

for three causes.

Because their age affords them more familiar accesse unto places, either by their longer acquaintance, or greater kindred; and therefore they may have more occasion to speake both concerning themselves, and others.

Because their example would much hurtthe younger women, whom they would corrupt, and steale from them (their vaile of modestie) si-

lence, &c.

Because it would exceedingly disgrace their age; if they that should be mothers of peace in Israel; should turne the Divel's squibs, and Petars to blow up all quiet and peace among neighbours.

And as this precept is rightly directed to you all; fo you shall give mee leave to use an argu-

ment,

3 Ivdg 5.7. ment, or two, to deterre you all from obloquie, flander, detrattion, &c.

Beware of these crimes, because they are expressly forbidden in the Word; as often severally; so joyntly in the fourth of Iames, Speake not evill one of another. The Vulgar Edition runnes, Detract not. Arias Montanus renders it, Contradict not. The Syriacke Interpreter reads it, Revise not. So that one word well spoken (in the Originall) as it includes, so it excludes all manner of evill-speaking.

Then speake not evill one of another, and that, because it is evill. Evil in the acts, and

evill in the effects.

It is evill to detract: for a good name is better than much riches. And the theft of riches among us is punished with death it selfe. Then say what punishment doth he deserve that wilfully takes away anothers good name by detracting in any kinde? Truely, as the Officers of the children of Israel said to Moses and Aaron; The Lord looke upon you, and judge, for you have made our names to stinke before Pharaoh, and before his servants: So may the innocent say to such as have basely detracted from them in secret, The Lord looke upon you, and judge, for you have made our names to stinke before our neighbours. And therefore detract not.

It is evill to Revile, and upbraid others: why are Publicans and finners so often in the Gospell coupled together? If not to signific that of all finners, the Publicans are the greatest; that is, such

T

Iames 4.11.
Nolite detrabere.
Ne contraloquamini.
Ne obloquamini.
Minallyzhars.

Prov.2 2.1.

Exod.5 11.

Marth 9.10. Marke 3,15.

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Gaspar Melo

Delrius Tom.2. lib. quest. 4. de re magica.

Gen. 1.27.

3

Matth. 13. 15.

2

Tres uno perimit issu. Did. Vega in Apolog. fuch as are alwayes grating upon the defects of others, and publishing them to their disgrace. Delrius observes, that Witches and Sorcerers, when they intend to bewitch any one, they make his image in wax or clay, and then looke what they doe to the image, that also workes upon the party bewitched.

For application; you know that man at first was made after the Image of God; and therefore assure thy selfe, that what soever thou does to thy brother, (who beares about him Go D's Image) God takes as offered to himselfe: &c.

It is evill to contradict; for he that is once possessed with the spirit of contradiction, will ever be sowing (like the Envious man) the Tares of division, and dissension; all his answers are negative; hee lookes a squint upon his betters, and quarrels with all their good-workes, as if done either out of vain-glory, or opinion of merit, &c.

It is evill in the effects, for detraction cuts more keene than any two-edged fword, wounding no lesse than three at once; namely, The detractour, and the partie from whom hee detracts, and the partie that heares it. False tales are stolne wares, he that tels them is the theese; and he that gives them a favourable hearing, is the receiver, and in law the receiver is held as bad as the Theese.

Saint Ambrose stiles them, the Devils bellowes. Saint Augustine likens them to Frogges, ever croking against the absent. Gregory reckons

1p

up three great plagues that were in his time, and yet (faith he) an evill tongue is the greatest of all; for that (worse than any plague) spares none; but deales with all (as Hanun did with Davids messengers) it curtailes their garments even to the Buttockes, and so layes open their shame, and nakednesse.

A Detractour is the greatest murtherer, for he wounds to death the very life and foule, viz. the good name, and fame of his brother; and he is more cruell than the Devil himselfe, who torments (in hell) onely the wicked; but the evill tongue strikes most an end at the good : his tongue (like the Cantharides) never lighteth upon any but the choisest flowers. But as Diogenes (furnamed the Cynique, for his churlish and currish qualitie) who lived upon fnarling and flandering, died of the bite of a mad dog: So let me remember you (in the words of the Apostle) that if you bite and devoure one another, take heed lest you bee consumed one of another. For a fooles lippes (faith Salomon) enter into contention, and his mouth cals for strokes. So that his owne tongue is his scourge. And in the twentieth Chapter of the Proverbs, hee faith, It is an honour for a wife man to cease from frife, but every foole will be medling : And it is true of a medling foole, which one observes of the fruit called, the Medler, neither is good till it bee rotten.

And therefore thouthat art a Mother in Ifraell, remember:

K

Onely

2 Sam. 10.4.

Volateran.

Gal. 5.15.

Prov. 18.6.

Prov 20.3.

T

1 Tim. 5.13.

Parum est sipse sit felix,nisi alter sit infelix. Bias.

Bernard.

Aquinas in

Deut.27.24.

Ex oretuo.&c. Lukc. 19.23. Onely to medle with thine owne busines; that so (thy hand being laid upon thine owne plough) thou maist have no leasure to wander about from house to house being idle; and not idle onely, but a taster also, and a busic-body, speaking things which thou ought'st not.

That envy never speakes well, but is still inventing, and harching some evill of them that deserve

better than themselves.

That in receiving reports, they must be excused fo farre as they may be favourably interpreted: for he that accuses falfely, and he that favours such an accusation; the one hath the Divellin his tongue. and the other bath him in his care; and both hold him in their hearts. The fubject of our speech is threefold viz God our felves, and our Neighbours, Our forech of God must be with Reverence of our selves with humshiry of our neighbour with chari-17: for the Prophet David in the 15 Pfalme, making a Melius inquirendum who they be that shall afcend into the Lords hely bill? among the reft, he's named for one, who hath not flandred his neighbour with his rongue; for this is to fmite our neighbour secretly; against which their is a moe denounced, in the 27. of Desteronomie; and once a yeare we are enjoyeed (by the discipline of our Church) to pronounce it against our selves; that fo God may juttly fay to us (if we stand guilty of this crime) as sometimes he did to that float hfull, and unprofitable tervant in the Gospel: Out of your owne mouthes will I judge you, &c. The third thing which the Apostles requires in old women,

### God's Bullding.

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Is, They must not be given to much wine, that is, they must beware of the bibbing diteale, which many times seizeth upon some sortish old women; who (as if they held that Proverbetrue, Bibaciores sunt Beations) doe now and then shew themselves rather Spunges, than women, they are such immoderate soakers; and take in the wine so long, till they let out their wits.

And if any shall demand why doth the Apostle direct this prohibition to old women ? I answer,

this he doth.

Because it is probable that as the women of his time had the like meetings, that ours have, (upon womanly occasions) so they had the like practifes which are now in request among them, viz. much idleand busic char, not a few Gossipplings, and merry-meetings; and therefore lest those whose heads are so weake, should overcharge themselves with strong drinckes, Saint Paul saith expressly, they must not be given to much wine.

Because the moderation of Elder women should be an example to younger, from whom in such meetings some weakenesse, and lightnesse breake forth, if it were not prevented by sober counsell, and sound advise.

We reade in the Fable, that the mother-crabbe faid to the danghter, Goe forward my danghter, goe forward; the danghter replied, Good mother doe you shew me the way: whereupon the

mother crawling backward, and fideling, as she was wont, the daughter straight cried out, Loe

Phil. Melanc.

Object.1.

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4

Dialog, Creat.

Maxima debetur pueris reverentia. mother, I walke just as you doe! Heare this all you that are mothers of children, and hearing, beware how you behave your selves before your young ones : the very Heathentels you, that there is a great deale of respect to be had of youth: then be fure your carriage before them be just, and justifiable, lest instead of being their correctors, you prove their corruptors; and they have no other plea for themselves, but your example. O, for shame (if not for shamefastnesse) let them never bee able to stop your mouthes. and twit you in the teeth (when you reprove them) with your owne vicious paterne; as if where you are naught your felves, they held it a kinde of faucineffe to be good; and had rather be bad for company, than their unmannerly temperance should seeme to teach their betters.

Object.2.

1

1 Tim. 5.23.

2

Luke 10.24. P.ov.39.6. But why doth the Apostle forbid old women much Wine, seeing that Wine is good, and good for them:

It is good for the stomack to strengthen that, and propell diseases: and therefore Paul not only permits, but persuades Timothy to drinke it; Drinke no longer water, but use a little wine for thy stomacks sake, and thine often insirmities.

Good for some wounds, and for this cause the good Samaritan powred it into the Travellers wounds that miscarried betweene Hierasalem and Iericho.

Good to drive away griefe, and heavines, therefore Salomon prescribes it to be given him that hathhath griefe of heart, Let him drinke that he may forget his poverty, & remember his mifery no more.

Thus and thus is Wine good in it selfe; and good it is for old women especially: both because their stomacks are weaker, and their hearts heavier, &c. Then why doth Saint Paul forbid them Wine? I answer.

Hee forbids not the use, but the excesse of Wine; he doth not forbid wine to be given unto them, but them to be given to Wine; which argues the abuse of the creature first, and then of themselves.

And though there be many reasons why you must not be given to much Wine; yet I will infist onely upon that which Salamon gives, viz. because Wine is a macker.

This phrase is not to be understood of Wine, properly, but figuratively, that is here ascribed to the thing which is proper to the person: because they which drinke immoderately are mockers, therefore for their fakes the Wine it selfe is so denominated. For as in diverse places of Scripture, man hath his name from that vice whereunto he is most inclined: (as because hee doth naturally follow the concupifcence of the flesh, he is called flesh: and because hee takes delight in evill, as fornication, uncleannesse, and the like deeds of darkenesse, hee is called darknesse;) fo here on the contrary, because men when they are drunk, doe usually mocke and floute; therefore for their fakes Wine is here called a mocker. And a mocker it is in three respects:

Anfin.

Mir diva 701λω dedekaμεγας.

Luke 16

Prov. 20. 2.

Plat.is pira

102 200

Gen. 6. 3. Ephel. 9. 8. Salazar in Prov. 1

Ifay 5. 11.

Prov. 23 .29.

2 Sam.6.20. Pfal. 69.12. Luke 16.14.

Plut.in vita Pynbi.

Hab. 2.6.

2

In the person, for hee that useth it is a mocker. Tell fuch an one that God is highly displeased. and therefore denounceth woes against him. Woe unto them that rife up early to follow drunkennesse, and sit up late till the Wine bath inflamed them! Tell them of Salomons induction, To them is wee, to them is forrow, to them is murmuring, to them are wounds without cause, to them is rednesse of eyes, &c. And all this while you doe but wash Athiops, and lose your labour; (like fo many Michols) they will geere you to your face; (like so many Edomites) they will make mowes at you and fongs of you; (like the ?harifees that were covetous) they will deride you, and fling stones at you; and there are no persons free from their derifions; for they will observe no Lawes, reverence no Magistrates, respect no friends, spare no cost, regard no Religion, keep no Church, feare no God; all, and every of thefe are but a may-game, and a mocking-flock unto them. As I reade of a notable Soaker (who being brought before Pyrrhu, for railing against him in his cups) faid, it is true, that wee spake somewhat against thee; and much more Should we have Spoken had not our Wine failed us : fo that it appeares (ex confesso) that where men doe fwill immoderately, they will fpare neither King nor Kefar; but make every object they light upon, a parable of reproach, &c.

Wine is a mocker, as deluding the intention and end for which it was taken; for though it feeme to quench the thirst, yet indeed it doth

the

the more encrease, and inflame it; so that the drunkard is never well but when he hath the cup at his nofe. King Pharaoh, in his dreame faw the Ceven leane Kine devoure the seven fat, and yet they were as leane after they had eaten them, as they were before: but we waking too often fee the Helluo's of ourtimes powring in cuppe after cup, and yet heare them with the daughter of the Horfeleech crying as greedily, Give, Give, as if their bellies (like the subs of the Belides) had no bottomes.

The Emblematist well and wittily expresseth a Drunckard in the forme of a barrell, standing up an end, with his bung-hole above, and his spicket beneath; and so as he fils at the top, he eafeth and empties himselfe at the pissing-conduit. But let these know that what our Saviour reports of Dives, may bee (I had almost | Luke 16.39. faid, must be) their case; as they here abused. and so were deluded by Wine; so shall they in hell be deluded by Water; for in their extreamest heat and thirst, they shall not get the least droppe of water to coole their tongues.

Thirdly, and laftly, Wine is a mocker, in that it makes men conceive otherwife of themselves than they are. I have heard that a Frenchman lodging one night in a Curtifans house at Rome, when in the morning he tooke his gold chaine hee found it would goe but thrice about his neck, whereas it was wont formerly to go foure times; and thereupon he gueffed, that the Curtifan had (as shee had indeed) taken away some

Gen.41. 19.

Prov. 30.15.

Que plus funt pota, plus fitte untur aque. Ovid.

of the linkes; but she cunningly dissembling to excuse her fault, would needs make the Frenchman beleeve that his head was much swollen that night, and to confirme her words, she caus'd him to view himselfe in a false glasse which made all things feeme a great deale bigger than they were; and fo not knowing how to helpe himselfe, he was faine to perswade himselfe that all the fault was in the growth of his head. To this chaine may I liken the foule of man, which being fober, perceived that by intemperance, the memory, and understanding, (which are the links of it) are taken away; but being once over-taken with Wine, by this the Devill (like a cunning Curtifan) as it were by a falle-glaffe, makes men beleeve it is nothing fo; but on the contrary, that allthings are rather greater than they were their memory is greater, their understanding greater, their frength greater, &c. So that as Basianus the Emperour, hearing an Advocate as he was pleading cry out upon Alexander, faying O wicked Alexander ! O the manners of Alex. ander! faid presently. If you cease not to raile on Alexander, you shall feele great Alexanders power; meaning himselfe, whom (roo much over-weening) he thought to bee Alexander the great: So these being intoxicated with Wine, thinke themselves inferiour to none, no not to Sampson himselfe, but in frength they will bee as great as he; not to Salomon, but in wisdome they will be as great as he, not to Cra-(w, but in riches they will be as great as he; no not not to Alexander the great, but in power they will be as great as hee, when as indeed they are nothing less than so; for in truth their understanding is infatuated, their mill perverted, their memory infeebled, their comelinesse deformed fre.

Cyrus the Persian Monarch being demanded of his Grand-father Astrages, why hee would drinke no Wine? Answered, for feare lest they give me poyson: For (quoth he) I noted yesterday, when you celebrated your nativity, that it could not be but somebody had mingled poyson with all the Wine they dranke, because at the taking away of the cloth, not one of all those that were present at the Feast, rose in his right minde. Then take heed (my beloved) how you take into much Wine, for feare of poysoning your powers and faculties; and so you fall into phrensie.

Anacharsis had a saying, that the first draught of Wine is for thirst, the second for nonrishment, the third for mirth, and the fourth for madnesse. Calisthenes being pressed to quaste off a great bowle of Wine, (which bowle they called Alexander) gravely replied, that he would not for drinking of Alexander stand in need of Asculapins. And yet now a-dayes an health (like the conclusion in a Syllogisme) must not be denied: and some will have their glasses without feet, to signific that they must needs drinke up all.

It is marvell (faith Saint Bafil) that the bodies of Drunkards, being by nature of earth, doe Xenophon in Kuponaideia.

In Sophologie.

Theopompus in bistor.

no

## GOD'S BUILDING.

Plutarch, in Nat. queft.

D. August.

not with fo much moisture dissolve into clay, and water. To fuch men the foule is but like falt, to preserve the body for a time from rotting.

Drunkennesse (faith Saint Augustine) is the mother of all wickednesse, the argument of all offences, the root of all transgressions, the Distemperature of the head, the destruction of the fenfes, a storme of the tongue, waves of the body, Shipwrack of chastity, loffe of time, voluntary madneffe, infamous languishing, corruption of manners, dishonour to life, repreach to bonefty; and death of the Soule. He that hath it, hath not himselfe.

In a mighty forme, fometimes both this and men are faved by casting the goods into the sea: but the Drunkard casting up the superfluitie of his wine, for the ease of his body; produceth a witnesse, which cries out for vengeance against both body and foule, for fuch excesse, and prophanation of God's good creatures, as will one day swallow him up in the bottomlesse sea of God's heavie wrath and indignation.

In the two and thirtieth Chapter of Deuteronomie, it is faid, Their wine is the poison of Dragons, and the incurable venim of Aspes. Which words Saint Ambrofe well weighing, noteth, That wine is firly called incurable poison; because, though some are cured of the poison of other Serpents, ver none are cured of Drunken-

neffe.

To conclude, Christianity is an art, Rette vivendi, not Bibendi; unleffe you will turne Vive-

Chryfoft, ad pop. Antioch.

Deut. 33.33.

In lib. de Elia, cap. 14. Pulsbre appellatur vinum venenum infanabik. &c. The history of man that had three vicious fonnes &c.

re into Bibere, in your lives, as Lypfins faith the Italians and Gascoignes doe in their pronuntiation. Not onely Tully dates his Epiftle to his Atticus, à tribus tabernis; but also Paul in the eight and twentieth Chapter of the Acts, was met at the three Tavernes, the very same place. So doth he allow Timothy a Modicum; and Salomon in his Chiliad's prescribes the same Doss, foure severall times. A little with the feare of the Lord: A little with peace; A little with equitie: A little with love: Not as much as you will: as in the feaft of Homer; nor as in that of Ahafuerus at Sushan, where every one dranke what he would: Not fo, for Saint Paul girds up our appetites, here with a Not given to much wine ; not men, not Christians, no not Heathens, much leffe women, holy women; old holy women. And this for the third, &c.

The fourth, and last property which the Apostle requireth in old women, is, That they be
teachers of honest things to younger women. Then
thoughit be not permitted to women to teach in
the Church, that is, in publike meetings; yet for
their doing this duty in their private families,

they have here our Apostles warrant:

Because every Christian must gather with Christ; and he, or she that gathers not, scatters: And hence are those exhortations, Provoke one another to good workes. Exhort one another daily, &cc.

Because the godly are described to be such, whose lips feed many, and whose words are health

Lypfius de pron.

Tul. ad Anic. Ad. 18.15.

Prov. 1 9.16. Prov. 16.8. Prov. 1 9.17. δουν έθελε 3υμός.

Homer. Efther 1.8.

Titus 2.3.

Titus 2.4.

1 Cor. 14. 31.

1 Matth.1 2.30. Hebr.10 24. Heb.3.13.

Prov.10.26.

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Prov.16.24. Apcc.22.2. Prov.31.26.

Object.

Titus 2.4.

Titus.2. 5.

to their bones, and their tongues are trees of life: and that women may not thinke themselves excused or excluded, Bathshebah saith, she opens her mouth in wisdome, &c.

And what are the good things which old women should teach the younger? Truly the Apostle mentioneth some of them in the second Chapter to Titus.

Toung women must be taught sobrietie; ]it is not that they should be joviall, eat, and drinke, and laugh, &c.

To love their husbands; I not to neglect what they fay, or what they doe, so they may live in pleasure, and doe what they lift, &c:

To be discreet; I not to say, if he will not be pleased, let him choose; but first, wisely to discerne what may please him, and then to take heed of doing what they feare may be unpleasing, &c.

To be chaste; I not to make their husbands a staulking-horse to their wantonnesse, but to keepe the marriage bed undefiled, &cc.

To love their children; I not to fay, Eat and drinke of the best, and cloath thy selfe of the finest; let God provide for them, &c.

To be keepers at home; I not idly, and unne-

cessarily to gossip it abroad, &c.

To bee good; I not to suffer their hearts to swell with pride, and their tongues with lyes, slanders, oathes, &c.

To be obedient to their husbands; ] not to strive for the mastery; and to make him yeeld either

Judg. 16.15.

by a deceitfull kindnesse, or by scolding outright, till he be forced to buy his peace with the

loffe of his prerogative, &c.

Thus Saint Paul hath provided the old womans Catechisme, in which she must first be expert her selfe; and then both by precept and patterne, instruct those women that are younger. O
that our times were so happie, as to have many
such mothers in this our Israel? Will you heare
the reason why being aged, you are so little honoured generally? It is because you have little
or nothing venerable in your faces, but wrinkles,
which when they come not accompanied with
inward graces, as they be Remedium Amoris, so
are they, too, Remedium honoris.

Aristippus beholding a little woman, faire, cried out, Parum pulchrum, magnum malum? And Philoxenus being asked why he still spake of wicked women, when Sophocles spake of none but the good? He answered, He shewes what they should be, and I shew what they are. Redeeme therefore the credit, and honour of your sex by being, (what our Apostle so faine would have you to be, namely.) of such behaviour as becommeth Holinesse; not false-accusers; not given to much wine; but teachers of honest things to younger women: so shall you have honour, and God shall have glory; and as you have in part gloristed him on earth; so will hee fully gloriste you in heaven.

How must young men, and young women bee

framed?

They

In vit. Philof.

Titus 2. 3,4

Queft.10.

### God's Building.

Anliv. Ecclef. 12.1. TRU 3.6. 3 Tim. 2. 23. 1 Pet. 2. 11. Levit.19.32.

Titus 2.6.

Ichn 21.15.

1 Iohn 1.13.

Pfal. 119.9.

They must, remember their Creatour in the dayes of their youth.

They must be sober-minded, and fly the lufts of youth.

They must honour the person of the Aged, and

fearethe Lord.

Having fully seene how all old people must be framed for God's building: Now method and order require that we come to frame, and fit the younger men and women : for both thefe are bound to know, and doe their dutie, as well as the old. And that for these reasons:

I Because the Minister is charged to teach the younger fort, as well as others. And Peter was commanded by our Lord, to feed his lambs,

as well as his Theepe.

2 Because the Word is directed to them as well as others ; I write unto you young men, faith Saint John, &cc. And they (as well as others) must be guided by it (faith the Prophet David) Wherewith shall a young man redresse his wayes? Even by ordering himselfe according to thy Word

3 Because then sinne (fastning upon us) doth most harme; both as an impediment, hindering us from bringing forth that fruit in age, which we should; (for the blossomes in the Spring, are the fruit in Autumne) and also as an impression, stamping us for the Divell; for in our youth we are not cloth, but wooll; and the deepest purplefinnes are those which are dyed in the wooll; for as Zophar, the Naamathite, speakes in the booke of lob; His bones are full of the sinnes of his youth,

10b 10.11.

Poma dat Au-

tummus.

and

& they shally downe with him in the dust. Wher'tis remarkeable which Greg. hath, that Sins in youth are compared to the strength of bones. & they'l never leave him, but ly downe with him even in the grave.

Give care then (my tender brethren, and fisters) and hearing, hate that common errour of this world viz. That religion is for old age? men generally graunt that youth must some its wild oats, and have its swing? and as for godlinesse it hath day enough before it? but God sayeth Mane, Early? He required the first lings in the lawe, and he doth so in the Cospell too. If therefore God call betimes, as he did young Samuel; then be ready with that youth to say, Speake Lord, for thy servant heareth. Now the spirit here saith unto you that are young, Remember thy creatour in the

I What ? Remember.

2 Whom ? Thy Creatour.

dayes of thy youth, &c. Where three parts offer themselves to our considerations namely:

3. When? In the dayes of thy youth, Of which in order, and first of the first, viz.

The act enjoyned ? Remember.

Thave read of memories in some men almost incredible. Seneca writes of himselfe that he was able to recite by heart two thousand names in the same order wherein they were first repeated. And, tis said of Portius Latro that he did write that in his minde, which others used to write in their bookes: a man (by report) so porent in histories, that if you had but named any Cheese-taine to him; hee was able to runne through all

Greg. Mag. morall: in 10b.

Greg. Nys. primitias in lege; primos in Evangelio.

Ecclef. 12.1.

Sen. in Epift.

Livi : 2 Decad

his

#### GOD'S BUILDING.

Xenophon.

his memorable exploites whithout hefitation.

Cineas being sent by Pyrrhus on an Embassage to Rome, the next day after he came thither, saluted all the Senatours by their names, and the people about them. Truely memorie is in it selfe agreat blessing; and yet as the object that memory apprehends is more principall, so is the gift it selfe more comendable; as Tully comparing Lucullus, and Hortensius together, (two samous Oratours, and both of happy memories) yet preferred Lucullus befor Hortensius, because the one remembred matter, the other but words, &c.

Now the most excellent object of memory is the Creatour; And therefore without any more adoe coupling this act with it's object in the text,

Remember thy Creatour?

The works of God (faith the Schoole) are of two forts: viz. Internall, or Externall: The Internall workes are of two forts, viz. Personall, or Esternall workes of God are of foure forts; for they are either the works of creation, by which he makes all things to fubfift for he (pake the word, and they were made, he commanded, and they were created. Or they are workes of confervation, by which hee preserves the things which he hath made in their fubfistence; for in, and by, and through him are all things; and in him we live, and move, and have our being : or they are workes of reparation, by which in Christ he restores what was ruinated by sinne: or they are workes of perfection, by which he disposethall secondarie causes to their proper effects, and bring's all things that he hath made, by his owne waies, to his owne ends. In

Cicero ad Her.

Petrus Lomb. Gab. Bielin lib. z. Sent.

Pfal.148.5.

Acts 17.28. Heb. 2.10. Ifai. 58.12.

In this Text he is propounded under the first relation onely, and fo in him as Creator we may observe:

That in the beginning he created all things. that is, he created the first matter, and ground of all things, and of that he made all the creatures, andthis he did in the beginning; that is, so soone as there was any beginning of any creature, did the creation of all things beginne; yea, even as soone as time it selfe, which God made as the measure of the rest of his creatures. Then the world is not eternall, (as Aristotle, and the rest of the Peripateticks opinionated) but it began in time, and as it had a beginning, so shall it have an end, too; as Saint Paul proves to the Corinthians: and that you may not thinke the time long, Saint Peter faith peremptorily, that the end of all things is at hand; and what kinde of end it shall be, he discovers plainely, when he faith: The day of the Lord will come as a theefe in the night, in the which the heavens Shall passe away with a great noise, and the Elements shall melt with fervent heate; the Earth also, and the workes that are in it shall be burnt up, &c.

That God created all things by the Word; That is, by his Sonne : for CHRIST is the eternall, and substantiall Word of his Father. In the beginning was the Word, and the Word was with God, and the Word was God; all things were made by it, and without it was nothing made, that was made. Now the distribution of the creatures, is divers; for, There be some in heaven above,

Gen.I.I.

I Cor.7. 31.

1 Pet. 4.7.

2 Pet. 3.10.

John 1. 2.

Exod.20.4.

fome

e

S

### GOD'S BUILDING.

Colof.I.16.

fome beneath in the earth; and fome in the waters under the earth. Againe, Creatures are either visible or invisible. Adde to this, that some creatures have only being, as Heaven, and Earth, together with all the Meteors in the one, and all the Mettals in the other. Others have both a being, and life, as all vegetables. A third fort have both being, life and sense, as the bruit-beasts. The fourth have being, life, sense and reason, as Men and Angels.

12

3

That God created all things of nothing,] either mediately or immediately, and as the matter, fothe severall formes of every creature were made out of nothing : yea, both matter and forme, bodies simple and compound were made without instrument, passion, motion, or change, and that fuddenly, and as eafily as the speaking of a word. Indeed, man cannot worke without materials; and when he hath them, yet every peece of wood will not ferve to make a Mercuriall statue, as it is in the Proverbe, that is, hee can worke no otherwise than his stuffe will give him leave. But as God made all things of nothing; (for there was no pre-existing matter) so of the courself stuffe, even of the dift of the earth, he made man, who is one of the nobleft creatures; for Man is a word that claspes together bodily and spirituall, visible, and invisible, mortall, and immortall substances, conjoyning in one person both an earthly and an heavenly nature. Man is Gods Text; and all the creatures are but fo many Commentaries up-OR

Ex quovis ligno non fit Mercurius.

Tertallian, de refur carnis, Vocabulum homo, est duarum quodammodo substantiarum sibula. on him; Heaven resembles his soule, Earth his heart, placed in the midst as a Centre: the liver like the sea from whence the streames of bloud doe flow, the braine giving light and understanding is like the Sunne, the senses are set round about like starres. In which respect, Aristotle termes man a microcosme, or little world; Saint Lugustine cals him the Epilogue of the creation, Zoroaster names him the master-peece of natures boldest adventures; Plato stiled him an heavenly plant; Simplicius termes him the beginning, and the end of all Philosophy; and Trismegistus denominates him the miracle of daring nature, &c.

And that which heightens all these, is to see and take notice of what abject matter God did produce this so absolute a creature; in whom the severall perfections of all the rest meet like

fo many lines in their centre.

That God created all things good, For hee faw and he said, that all was very good: and this originall goodnesse of the creatures consisted in source things; first in pulchritude, and excellence: Secondly, in distinction and order: Thirdly, in perfection of powers and faculties: Fourthly, in a perfect number; for God made but three kinds of creatures, viz. Such as were either meerely spirituall, and invisible, (as Spirits) or meerely corporall, and visible, (as inanimate bodies) or such as are mixt of both: And three is a perfect number.

God created all things in the space of fix L 2 dayes,]

Aristotle.
August.
Zoroaster.
Plato.
Simplicius.
Mer.Tris.

Gen. 1.3 1.

5

Gen. 1. 3.

Gen.1.14.

Gen.1.26.

1 Pfal.9.10.

Exod. 20.7.

2 Pfal. 101. 1. Pfal. 25. 10.

3 Mal.2.10. dayes, Though he could have made them in a moment, yet he tooke time, and leasure. And thus he did, partly to shew his power, and liberty in producing the creatures, making them to bee, before any naturall cause of them was, as to make the light, before there were Sun, Moone, & Stars; and partly to shew his provident care for the more principall creatures; for he first furnished, and fitted the whole world, & then he formed man, and made him Lord of the Vniverse.

And thus having shewen in briefe, what it is to remember, and who it is must be remembred, viz. thy Creator; I now shall endeavour to teach you (the true art of memory, namely) how

to remember your Creator.

Remember what he is by name, I E H O V A H; for they that know thy name will trust in thee, saith the Pfalmist. And as often as thou thinkest upon this dreadfull name, let it be with all possible reverence to hallow it; and not in the heat of thy distemper (by taking it in vaine) for to prophane it.

Remember what hee is by nature; mercifull and just; mercifull that none despaire, just that none presume. Then seare his judgements, if

thou defire his mercy.

Remember how great, how good heis! How great in himselfe, how gracious to thee. Have you not all one father? (saith the Prophet) hath not one God made you all? so that thy Creator is thy Father; and thou art not only his Creature, but his some too; and if a some then an heire,

faith,

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faith the Apostle. And if a some and heire, then fell not thy birth-right: for if (with Efau) thou fell it for a messe of pottage, for the moveables of this life, be fure to finde death in the pot; as they cried out to the Prophet. Againe, fince you are Connes, then make not your selves, servants. Whosoever commits sinne, is the servant of sinne. And the wages of sinne is death. Allkindes of death; civill death in the losse of good name and Christian liberty, temporall death in the losse of goods, naturall death in the loffe of life, fpiritual death in the losse of Gods graces, and eternall death in the losse of God himselfe, whose last valediction to the wicked shall be an everlasting malediction, Depart from me ye cursed into everlasting fire prepared for the Divell and his Angels.

Gen.25.33.

2 Kings 4. 40.

Iohn 8. 24. Rom. 7.24.

Mat. 25.41.

Heb. 13.14.

1 Tim. 6, 17.

Remember that this world is but Via, the way, and not Patria, thy countrey. Thou art but a stranger, and a stragler here, as the Israelites were

in the wildernesse.

The goods you have here, are not your own, not your fee-simple (as you tearme them in the Law) not simply yours, you are but parties in trust; then be not high-minded, as S. Paul chargeth Timothy to charge them that are right in this world, and trust not in uncertaine rishes. For (to appeale to your owne experience, )how many have gone rich to bed, whom ere the morning, either fire, or water, or theeves, or unnaturall children, on false friends, or faithlesse servants, or sudden death, haveleft agreat deale worfe than naught

Then trust not in unsertaine riches, but onely in the living God, who gives us all things abundantly for to enjoy; he gives us temporals to use here as strangers; and he gives us the eternall to posselfe for ever as inhabitants.

Remember thy memory is meake, like thy bodie, and therefore take heed how thou run thy selfe into too deepe an arrearages of sinne; lest when thy Creator cite thee to an account, thy memory faile thee. Now the best way to prevent this danger, is, each night before thou goe to bed to reade over the carriage of thy selfe that day: for to die well is a long art, which thou hast but a short life to learne: and therefore get some good lesson by heart every day, that so thy soule may as certainly to life, as thy bodie

Part, Sevill committed.
Time amitted.

Then meditate on three things,

to death.

Present, Calamitie of this life.
Difficulty to bee faved.
Paucity of them that are faved.

To come, Houre of death.
Majestie of the
Ludge.
Paines of hell.

Remember

## Gop's Building.

Remember to fettle thy affections upon the right objects.

If you love Riches? then lay them up there where neither rust nor theeves can canker, or diminish them.

If Honours? then feeke them there, where nonebut the truly deferving are honoured.

If Pleasures? then place them there, where there is fulnesse of joy, and at his right-hand where there are pleasures, and pleasures for evermore.

If Health? then say unto the Lord with In-

If Beautie? then make Christ thy Spouse, who is all glorious within.

If Long-life? then procure it there, where Death shall be swallowed up in victory.

If Peace? then labour to make the God of peace thy friend, so shalt thou have that peace of God which passet all understanding.

The Philosopher tels us, that the dulnesse of memory is caused through too much accidentall moisture: and it is as certain that the too much accidentall pleasures of this life doe make us remember God the lesse, and the worse. Then strive to meane thy selfe from the teats of this world, by making thy Creator the adequate object of thy Memory. For,

The remembrance of thy Creator will make thee use thy pleasures, as the Dog doth the water of Nilus; and as the Israelites are the Passeover, with their loines girded, and staves in their hands, 151

Matth.6.40.

Iohn \$.44.

Pfal. 16:11. Pfal. 36.8.

Ionah.2.9.

Pfal. 45.13.

1 Cor.15.54.

Phil. 4.7.

Magiri physio!

Bibit & fugit. Exod.13,11. Iudg.4.18

ready to depart. Pleasure invites us (as Iael did Sisera) Turne in my Lord, turne in, here is milke to anench thy thirst; and entertaines us, as shee did him too; for when she had lull'd him a-sleep

the drove a naile into his temples, &c.

Luke 16.1.

Matth. 25.28.

I Tim, 6.19.

August. Omne guod non Lazaro datum, perditum. Luke 18.22.

Prov. 19.17. Ecclef, 1 1.1.

Marke 10. 30.

3

PG1.51.9.

The remembrance of thy Creator will teach thee how to make a right use of thy plenty, viz. That thou art but a steward of thy goods, not a treasurer; and that thou shalt make as strict an account of the talent ill kept, as ill fent. You fee it, then fee to it, for the time will come when you shall have nothing left but what you gave. The best way for to encrease your store, is by diminishing, and distributing to the needy members of Christ: If (being V surers) you would have good fecurity indeed; then make your Maker your debtour, by lending to the poore; fo shall you have not onely ten for an hundred, (which now our Law doth not allow) but you shall have an hundred for ten, as our Saviour hath promised. Then give that here which you cannot keepe, so shall you receive that in heaven which you cannot lofe.

The remembrance of thy Creator will foonest bring thee to the knowledge of thy felfe; it wil soone make thee able to be thine owne Herauld and to fet out thy Pedigree (as the princely Prophet David doth) Behold I was borne in iniquity, and in sinne did my mother conceive me. By nature we are heires indeed; but heires of what? Heires of damnation, beires of our first Parents guilt, and disloyaltie. I willingly confesse with

Saint

Saint Bernard, Adam left us his heires apparent of two things; namely, of labour and paine; in all our actions labour; paine in all our passions. Adam begate a sonne in his owne likenesse (faith the Text) and the liker the worfer, faith origen: for he begate us too like the Father corrupted, to be good. All that is borne of the flesh, is flesh, faith our Saviour. And the flesh is Agar, that genders to corruption, faith Saint Paul. Thy Father was an Amorite, and thy Mother an Hittite, faith the Prophet: And is it likely that between an Amorite and an Hittite, there should be begotten a true Israelite? No, no, the proverbe in this sense shall ever be true; The Fathers have eaten sowre grapes, and the childrens teeth are sett on edge.

Could I character, or you but conceive a man in his pure naturals, you would not take

him for a man but for some monster.

Pride seizeth upon his heart, mantonnesse picks out his eyes, scurrility hires his eares, blashhemy canckers his tongue, oppression bindes his hands, idolatry weakneth his knees, idlenesse consumes his bones, envy lies greene upon his stomack, gluttony serves him at boord, adultery is his bed-fellow, covetous nesse gangrenes his affections, froward-nesse, commands his will, revenge takes up his memorie, ignorance infects his minde, sensuality infatuates his reason, vaine-glory strangles his almes-deeds, insidelity frustrates his prayers, hypocrific captivates his zeale, &c. Thus the naturall-man is brought into the world a blinde whelpe,

Bern. Deo nobis in bareditatem reliquit Adam, laborem & dolorem. Gen. 5.3. Orig.in Gen. Expectas ut non fit adultera, Lædæ filia? Partus fequitur ventrem. Iohn 3.6. Gal. 4.24. Ezek. 16.3.

Ezek. 18:2.
Didicit nebulone parente; &
cava monstrante gula.
Monstrum horrendum, informe, ingens, cui
lumen ademptum.

# God's Building.

Apoc.3.18.

Mar. 7.34.
Rudus, indigefrag; moles, nec
quicquam nifi pondus iners.
Ovid. Met.
Solin. nat. bif.

Gen.49.9.

1 Cor. 15.50.

Luke 16.9.

whelpe, till the ninth day come, till the day of his visitation from above, till God annoint his eyes with that Collyrium in the third of the Apocalyps, and say unto him, See; A desse Adder, till the sweet Charmer say to his eare, Ephphata, Bee thou opened. No man, but a lumpe of sinfull slesh; (just as it is said that Beares are borne) till the gracious tongue of heaven licke him into some more perfect forme.

It is observable in the Emblematical bleffings, that Iacob left his children, Indah as a Lion, Dan as a Serpent, Is acar as an Asse, Nephtali as a Hinde, Beniamin as a Wolfe, &c. Indah as a Lion for statelinesse, Dan as a Serpent for wilinesse, Is acar as an Asse for slinesse, Nepthali as a Hinde for speedinesse, Beniamin as a Wolfe for greedinesse, &c. And in these, and those other emblemes, you see all that any of the sonness of men beget in or bequeath to their children, whom they beget, and leave (in a qualified sense) either ramping Lions, or subtill serpents, or silly Asses, or rash Hindes, or ravenous Wolves, &c.

All that wee can brag of by nature, and our first birth, is but shesh and bloud; but shesh and bloud shall not inherit the kingdome of God (saith the Apostle.) And if you will have recourse to (the booke of the truest Herauldrie) the Bible, you shall finde there the sonnes of men seldome or never named without reproach, for they are called the children of the world: the children of disobedience, the children of iniquity; the children

of wrath, the children of death, the children of the Divell, the children of hell. Corruption is our father and rottenne fe our mother. Then what shall I call man? Something, or nothing? Truly fomething, but of nothing, and at the pleafure of his maker to returne again into that nothing, for the same God who at first (with his breath) turn'd dust into man, can when hee list (with a

blaft) turne the best man into dust.

And thus from the Quid? What thou must doc, viz. Remember, and the Quem? Whom thou must remember, viz. Thy Creator, I hasten now to the Quando? When thou must remember him, viz. In the dayes of thy youth. Seneca was wont to fay, When I was a young man I had a care to live well; and when I grew old, I tooke care to dye well: Truly that was a good method, though few observeit. I reade of one that hunted counter; who being demanded. whether he would be Crasus or Socrates, replied, he would be Crasus in his life, and Socrates in his death. But he errednot knowing the Scriptures, which teach that Qualis wita, finis ita. And therefore remember thy Creator in the dayes of thy youth. Though thy memory bee placed in the hindermost part of thy head; yet must not thou put off the remembrance of thy maker to the hindermost part of thy life; for God will never willingly gleane where the devill hath reaped? I periwade my selfe that it was the Dewill who first devised that old slander of earely holinesse, A young faint and an old devill?

Hofh.10.9. Ephel. 2. 3. 1 Sam. 26, 16. Iohn 8.44. Mat. 23.15. 70b 17. 14.

Sen in Epif.

Daling. Apbor

Crombec de perfectione.

Machiavill.po'

Judg. 6.37.

Dan. 1.4.

Plut.in vita Themist. Priora, potiora.

Luke 7.35. Melo in Lucam. Iohn 1.1. 1 Cor. 1.24. I shall ever suspect the truth of that; but the truth of this I will never question, Ayoung Devillwill hardly ever prove an old Saint. And therefore let thy soule betimes drinke up (with Gedeons fleece) the heavenly dem of grace: for Plutarch wittily resembles our younger yeeres well led to the sweetnesse of a rose, whose smell will remaine even in the drie leaves. Now the reasons why you must remember your Creator in in the dayes of youth, are chiefly two.

The former, because the young mans fervice is most acceptable: for if the King of Babel would have young, and well-favoured, and fuch men as had ability in them to stand before him? Then much more will thy Creator bee served with the fattest, and the fairest. Then as the Athenians (in Superstition) to their Gods, did offer up the first lock: so doe thou offer up to God in fincerity the first fruits of thy life. In the feventh of Luke we heare that wis dome will bee justified of her children. You know who is meant by wisdome, namely, Christ, who is the word, and wisdome of the Father. And if he be wisdome, fure we are his children (as he is our Creater) or we are changelings; and if wee be wifdomes children, (as we all professe our selves to be) then as in all other things, so in this especially, we must justifie wisdome. For what wife man being to take a tedious and a dangerous voiage, would lye sporting or snorting on the shore, whilf the Sea is calme, the winde ferving, the Ship found, the mariners strong; and then let

forth when the winde is contrary; the fea raging the thip rotten, and the faylours languishing? Your felves are able to make this the application. that the longer a man drawes on his unhappy breath in a finfull fecurity, and fupine forgetfulnes of God, the more unfit he will be to Remember him, at laft. For the crackt, and crazy veffell of his body will be full of breaches; his passions and affections (like fo many waves, and furges) will be turbulent, reftlesse, and unquier; his wits distracted; his senses aftonied; the winde of the word. and tyde of the world will be stiff against him : briefely, all the parts of his body, and all the powers of his foule, will be as unwilling to undergoe the workes of grace; as unable to performe the works of nature. And therefore remember thy Creatour in the dayes of thy youth : For as Tofeph faid unto his brethren, you shall not fee my face unlesse you bring your younger brother with you : fo faith God to every christian soule ; you shall not see my face, unlesse you bring me your younger yeares. For curfed is he that hath a male in his flocke; and vowes, and facrifices to the Lord an uncleane thing. What is this male, but thy youth and thy strength? This is that weh God requires: then, alas, what shall become of them that facrifice all their health, and their yourh, to the fervice of finne, and Sathan; and leave God only their Dog-dayes: I meane, abody full of fores, and a foule full of finnes? What can they expect but that feareful imprecation? Curfed is the Deceiver who having a male in his flocke .cc.

Gen. 43.5.

Mal. 1. 14.

Origen : in 15.

The other reason why you must remember

your Creator in the dayes of your youth; is because of the difficulty of returning, and repetning at last; for both finne growes stronger; and you weaker. First sinne waxeth stronger and stronger: for art thou unable to plucke up a tender plant: then how wilt thou doe it when tis of 30. or 40, yeares growth ? Canst not thou take the very brats of Babel, and dash out their braines whilst they are young? then how wilt thou doe it, when (like the men of Zerniah) they are grown too strong for thee ? Can the Blackamore change his skinne or the Leopard his spots? then shall

Pal.137.9 a Sam. 3.39.

ler. 13.23.

you learne to do well, who are accustomed to do evill. And as our fins by continuance waxe stronger; to doe we our felves waxe weaker, and weaker: For as the continuance of any mortall ficknesse, infeebles the body, and infatuates the appetite, fo asit cannot rellish any thing as it is in it selfe, but as it feemes best to the pallat corrupted: In like manner hee that goes on in any course of finne, doth not onely weaken the powers and faculties of his foule, but also so inverts the order, and the proper ends of the same, that they cannot possibly exercise their due functions; so that at last hee loleth his spirituall pallat, and favours onely earthly things; he heares (what foever tends to his recovery) with a finister respect, as if (with Malchus) his right eare were curt off; he's fenfible of nothing beyond his tenfes; hee understands not the things which concerne his peace; nor can he tafte aright, and fee how good, and gracious

Plus ochio quam oraculo credit. 2 Pet. 2. 13. Pfal. 34.8.

the Lord is. And therfore I may well cry out with an Ancient) It was much that Ionah (after three days imprisonement) escaped out of the Whales belly: but it is much more to see an habituated sinner extricate himsels out of (the strongest snare of the Divel) custome in sinne. for the Divel hath prescription against such an one, and (if we may believe the Common Lawyers) there's no pleading against prescription. Then remember thy Creatour in the dayes of thy youth; because that age (like a new vessell) will reteine the sent and savour long of what so'cre it is first season'd with.

I speake to you who are young and tender plants in Gods house, take time while time serves. Experience bids to strike on the iron while'tis hot. And we reade that the Ifraelises (in the defart) who gather'd not Manna early in the morning. could finde none after the Sunne was rifen, for that melted it, &c. A twigge must be bended while it is young. A wound must be healed whiles it is greene. And many things are reproved in the Scriptures because they were not done opportunely. Those five foolish Virgins in the Gospell, found a time to cry out Lord, Lord open unto us; I, and they knock'd too; but because they neglected the featon of entring into the wedding chamber, therefore they were excluded, with a Non novi vos, &c. Depart from me, ye workers of iniquity, 1 know you not And if Mercy her selfe did thut the gates, and would not open to fuch tender futers, as Virgins were, and to fuch earnest futers as knockers were; and that onely because

Chrysoft.
hom.ad pop.
Antioch.
2 Tim.2.26.

S' Edward Cookes rep.

Laborandum
ne infantia
nostra sie innocentia; pueritia;
reverentia;
adolescentia
paticatia; iuventus;
senium
sauctias; se

Exod. 16.21.

Math. 25.13.

they

Churriotte.

Capker 250

nitivates cons

they knock'd a little too late: then it stands us, that are young, much upon to lay hold on the present season; and as God hath added this day unto the rest of our lives; so let us adde this duty unto the day, viz. To remember our Creatour.

What though old Noah were drunke ; yet let

young shem be fober.

What though old Lot were incestuous ? yet

let young loseph be absternious.

What though old Eli bee setled upon the Lees of indulgencie: yet let young Samuel bee zealous.

What though old Saul fall away like an hypocrite e yet let young David be sincerely devout.

What though I frael play the Harlot? yet let not Iuda sinne. O what a comfort, what a crown it is unto our Nation, that we have a Young Iofiah in the State, and so many Young Timothie's in the Church! of whom it may now be truely said, (as our Saviour once spake of the Centurion) I have not found so great faith, no not in Israel. So I have not found so much faith, hope, love, feare, &c. no, not in the aged themselves.

The second thing (which is required in the Word of God, that Young men and women may be the better framed, and fitted for God's building) is, Sobrietie: They must be Soberminded, saith Saint Paul; that is, (ashe expounded himselfe in his Epistle to Ismothy). They must flie the sufts of youth. As it is reported of

Scipio

Hof.4.15.

Matth. 8, 10.

Titus 2.6.

2 Tim.2.22.

Scipio (furnamed Africanus) whom the gods (as Plutarch phraseth it) would have to borne, to the intent that Vertue should be drawne to the life in him) that he spent his youth very thriftily, and farre from the least suspicion of lascivioulnesse. These lusts of youth are many. As:

I Presumption; When that youngster desired to know, what good thing he should doe, that he might have eternall life ? Our Saviour replyed. If thou wilt enter into life, keepe the Commandements. The young man straight cried out, All these things have I kept from my

youth up.

2 Rashnesse; Rhehoboam's young Counsellers advised him to make his little finger heavier than his Fathers whole body. The word which Salomon useth to fignific youth, doth also. fignific darknesse; intimating that youth is the darke age. The eye of reason and understanding is not yet perfectly opened, &c.

3 Indignation; Wrath, envie,&c. Remove anger from thine heart, and evill from thy flesh. Solon compareth this age to a scething-pot, which must bee often scummed: others liken it to the raging sea, which is ever casting up

mire and dirt.

Now the bloud boiles in their veines; and now they walke in the wayes of their hearts, and in the fight of their eyes; now they Crowne their heads with Rose-buds; and (like so many Snailes) they leave a flime behind them, where ever they goe: Now they will throw the house M

Plutarch.

Matth. 19. 16.

1 King. 12.10

Beclef. II. 10

Ecclef. 11.9.

Will.5.

Nempe Cocus Domini debet habere gulam. Mar.

Servum sic ego laudo, non amicum. Martial.

Iudg.17.6. Stat pro ratione voluntas.

Exod. 20.3.

Pfal. 14.1.

out at the windowes, and do somwhat to be talked on. Now they will be famous, yea, though it be but for infamie. Now, forfooth, they must have (all the deadly sinnes at their service) Prodigalitie to their Caterer; Gluttonie to their Cooke; Drunkenneffe to their Drawer : Wantons nesse to their Chamberlaine; Pride and Lust to their Hostesse; Flattery and Idlenesse to attend them: Scurrility and Detraction to fing them a new fong, or two . Atheifme and Prophanenelle to their foole and lefter; and what elfe they please. Now they stand upon Punctilio's of reputation, and thinke it the greatest disgrace in world, to be counted Sober-minded. Now (in (pite of Magistrates, and scorne of Ministers) they will doe what is good in their owne Eyes : Now their Will is their Law, and their Confcience too. They will have more gods than the old Romans; and more Mistresses than they had goddes es: what ere they now fancie, they adore. They will take the Lord's Name in vaine, prophane his Sabbatbs, dishonour their Parents, kill, commit adultery, steale, beare false witnesse, covet; and if there be any finne not reducible to these, they will study till they finde it out; and then both act it, and maintaine that their crimes are vertues; and it is the simplicitie of the world that they are not in fashion. In a word, These youngsters are fuch jolly fellowes, that they grow past all shame and feare; they are not ashamed before men; and they feare not God: for either with that Foole (in the Pfalmift) they flatly

flatly deny him; orif they grant his existence, vet they beleeve not his omnipotence; or what Eliah told Baals Priefts of their god Baal, That he is a-fleepe: Though he spake it by way of irome; vet these youngsters hold it true of God in fober verity, That he is either a-fleepe: and fo fees not their leigerdemaine; or if he fee's it, vet they thinke his memorie is but short : Tulb God Pal, 10.11. hath forgotten it . &c.

But not to follow the folly of youth any further, left I lead my Reader out of the way: you fee in this little mappe how many the lufts of youth be; and yet S. Peter hath fummed them up the chiefe, in two words, Abstaine from fleshly lusts. Herein we will observe, first, The Act, Abstaine; Then the object, Fleshly lusts : Of

which in order.

Gregory the Great defines him to be abstemious, who (for the love he beares to God's glory, and the good of his owne foule) refraincth at all times from things simply unlawfull, and many times from things in their owne nature indifferent, for feare lest if hee should alwayes use his Christian libertie to the utmost, hee should sometime abuse it.

And (though I hate nothing more than the Epicure's life, yet) I cannot but love, and like his learning, who places Abstinence among the chiefe affections of the minde, and cals it that by which we binde up all our loofe lufts with the chaines, and charmes of reason, which else would soone degenerate into a sensuall, indeed fenfe-

M 2

1 King. 18.27

1 Pet . . 11.

Greg. Mag. mor. in lob.

Epicurus.

# God's Building.

виция.

Chryfost.

Hieron.

And Xu, X)

and Xu; Summa Philosophia.

August.

வேல்யும்க.

Concupiscentia ordinata, & naturalis.

Concupiscentia inordinata, & sensualu.

fenselesse subjection, and servitude. The word that doth signifie a young lover, doth also signifie one that is mad, because of the enraged desires which possesses them.

Saint Chrysostome saith, Abstinence is an imitation of the blessed spirits in heaven, so farre forth as it is possible for mortals to attaine. Saint Hierome puts no other difference between men and beasts, but this gift and grace of abstinence.

Briefly, Abstinence is the pillar of fortitude, the guide of the eyes, the bodies bridle, the food of the minde, the root of grace, a shield against lusts, a forme of sobriety, a schoole of prayer, a contempt of things present, the grace of young men, and the glory of the Azed.

And yet S. Peter doth not befeech us, barely, to abstaine, but hee proposeth to this Act a certaine Object; viz. stessibly lusts: where note that they are both lusts, and stessibly lusts.

I They are lusts: The word in the Originall is & They are lusts: The word in the Originall is & They are it is rendred by the best Interpreters, Concupiscentia. Now, there is a two-fold Concupiscence, the former is the appetite and defire of naturall things, moderately and orderly used, as of meat, drinke, sleepe, &c. without which here we can neither long, nor well subssist. The other kinde of concupiscence is inordinate and sensual, such as are the immoderate desires of wine, women,&c. These are the Concupiscences which Saint Peter here chiefly aimes at; and under this terme he not onely comprehends the universall deprayation, and corruption

of nature; but also in speciall such vitiated affections, as breake out at length into all manner of uncleannesse.

They are fleshly lusts, fleshly, that is, impure: For as, that which is borne of the spirit, is spirit, that is, pure; so that which is borne of the slesh, is slesh, that is, uncleane. Wee must therefore distinguish of slesh: Flesh in Scripture is taken two wayes:

In a good fense, as in the second Chapter of loel; I will powre out my Spirit upon all flesh, that

is, upon all men.

2 In an ill sense, as in the fixth Chapter of Genesis, My Spirit shall not alwayes strive with man, for hee is flesh, that is, hee is corrupt; as it is expounded in the very next verse; All the imaginations of the heart of man are evill, only, and continually. To which purpose Saint Paul saith, That they which are in the flesh, that is, they which are fleshly; cannot please God.

In the Text, by flesh Saint Peter meanes Corruption; as he cleares himselfe; But chiefly them which walke after the flesh in the lust of uncleannesse: and he here cals them fleshly lusts: First, because they proceed from the flesh: Secondly, because they nourish the flesh: Thirdly, because

they make men fleshly.

This Beldame Concupifcence is now almost fix thousand yeares old, and yet (which is strange) she is not past children: yea, shee is as fertill of all manner of sinne, as the Agyptian Islands are of all manner of vermine; of which

σαρχικώς δπ.-Συμίας. Iohn 3.6.

xal quar. Toel 2.8.

χ<sup>31</sup> φθάρσιν. Gen.6.3.

Gen.6.5. Rom.8.8.

2 Pet.2.10.

M 2 Diodorus

## God's Building.

Diodor, Sic.

of generation) you may see there the former part a formed Rat, and the hinder part an unformed lumpe in one and the same peece of earth.

Gal.s.

Saint Paul musters up a company of the workes of the sless, of almost twenty in the rout, and most of those imps in the plurall number, and yet hee was faine to close there with an Etcatera: for (like the Locusts that came out of the bottomelesse pit) they swarm'd so fast, and so multiplied themselves, that, in the up-shot, their number grew numberlesse. And yet (as a Philosopher saith well) as vast as the Sea is, yet you may tast the falmesse of it in every drop: so I dare undertake to give you whereby to guesse at the whole body of slessly lusts, by shewing the proportion as it were but of one foot.

Apoc.9.

Aug.

Magir. in phys.

Then know that this concupifcence is the fire of hell, whose fuell is gluttony, whose flame is pride, whose sparkes are evill communications, whose smoke is infamy, whose ashes are uncleanmesse: It is the bodies tempess, the soules band, the shipmrack of chastity, the cancker-worme of good purposes, reason's leaprose, earth's burthen, the mother of shame, and the shame of the mother. And thus having given you the explication; I will make now some application, that so I may the better induce you that are young to abstaine from slessly lusts.

3en.2.16.

Abstinence was the first, indeed, the onely precept given man in Paradise, yet it was violated: And if Adam in his integrity could not ab-

Staine

staine, when there was but poore one tree excepted, but one fruit forbidden; then how shall we (whose teeth were long since fet onedge) forbeare, there being now so many lusts, and alluraments to undermine, and overcome us? But the difficultie is that which most of all addes to the dignity of this vertue; and the stronger opposition we find here, the greater will bee the glory of our victory hereafter.

When Saint Peter beseeches you to abstaine from fleshly lusts, his very phrase implies as much, as if he had said, keepe them under, give them not way, mortiste them, cruciste them.

These stelly lusts make us the children of wrath, assoone as wee are the children of the wombe; and therefore is no foule play to practise legemtalionis against them; to take these brats of Babel and dash out their braines while they are young; or if we can, to make their very birth abortive: for in vaine shall we sweepe away the Cobwebs if we leave the Spiders unkill'd. If the Serpent can get in but his head, hee will easily draw in his whole body; and therefore to resist the very beginnings of sinne, is true spirituall policy.

And if Souldiers may (as 'tis notorious that Souldiers will) defeate their Enemies, any way: Then much more may we use our wits and our weapons to the utmost against these fleshly lusts; to be cruell in this case is true piety.

Now, there be three special meanes of mortification; or (to follow the metaphor) there be

Ezck. 18.3.

Nec lex est fufior ulla, quam necis artifices arte perire sua. Ephes.2.1.

Pia. 1 37.9.

Solinus.
Principiu obsta
serò medicina
paratur, cum
mala per longas
convaluere moras. Ovid.
Dolus an virtus quie in hoste
requirit? Virg.
Nulli varcas
anime. August.

## GOD'S BUILDING.

three fure wayes, which Souldiers take, when all other attempts are frustrated.

The first is fire, which burnes up all before it, witnesse the universall combustion of Christendome at this day: Poland kindles, Hungarie is not quenched, Silesia, Moravia, and Bohemia burnt, the Palatinar's in the Ashes; France glowes, Germany stames: Thus must we with the stame of pure zeale to Gods glory, consume all fleshly lusts, against which, we must be as mercilesse as the fire it selfe. All sinne-offerings (as you know) were to be burnt with the fire of the Altar, in the type: and the truth is, we cannot sacrifice any lust to God, but with this holy fire.

The second is the sword, and we, too, must learne how to handle the sword of the spirit (the word of God) with which we must be sure wee chop off the Hydra-heads of sleshly lusts; as David cut off Goliah's head. And as our blessed Lord sought with, and foil'd his, and our archenemy the Devill, with an, It is written, and It is written; so must each of us be sure to have a sentence of holy scripture ready to resist, and repell any manner of temptation.

The third is Famine, and this is prescribed here by Saint Peter, Abstaine, &c. For as there is no Fort or City, (no not Rochell it selfe, though otherwise impregnable) so strong but it may be (as that was) taken, if their victuals bee long intercepted so there is no lust of the sless so predominant, but it may be quail'dby abstinence.

If then the flesh at any time, begin (with Be-

Levit.6.9.

Ephel.6.17.

1 Sam. 17. 51.

Mat.4.7.
γέγραπται.

Iudg. 19.22.

lial) to cast off the yoke, and to grow masterlesses, let us besiege it, let us keep good watch and ward, day and night against it; whate're we doe or suffer for the time, yet let us by no meanes satissie it so shall we finde (though perchance at first a sharpe constict) that it will yeeld at last like a starved enemie; who is so farre from handling his weapons, that hee is not able to stand on his feet.

Famous is the faying of Hilarion to this purpose, who living solitarily in the desart, and seeling on a time such embers of lust, glowing within him, as use being blowne to set the whole frame on fire: what ! (said he to his stesh) and darest thou begin to kick! Ego, Aselle, faciam ut non calcitres. I will quickly take thee an hole or two lower; I know how to hamper thee well enough: The provender shall no longer prick thee. I will make thee pine away with hunger, and thirst: yea, I will so wast thy spirits with extreame heat and cold, that thou shalt have little list to think on any thing, but how to ease thy necessities.

Plutarch knew this right well, who faith that the way to tame Tyrants, and the lusts of the flesh, is one and the same. Doe not obay them at first, make head against them, prosecute and persecute them, &c. So shall you make that good in your own experience, which once hapned to the Thebans; who having in the first conslict vanquished the Lacedemonians, formerly held unconquerable, were never overcome by

Euleb. Ecclef.

Ego, Afellesfaciam, ut non calcières. Nec te bordeo alam, fed paleis. Optima tribidinis fuperanda ratio est abstinere. Sen.

Non obtemperare juben i.

Zenoph,

them

Qui timide rogat, docet ne gare. Qui timide negat, docet rogare. Iudges 16.

Gen. 16.6,

Pfal 74.13.
Greg. Mag.
Draconum capita, funt vitia
capitalia.
Deut. 3.2.
Aspis ab aspergendo.
Venenum dicitur quia per
venas ad cor
pemetral, o inficis. Sen.

them in any battell, afterwards. Oh then doe not smooth, and sooth up your selves in the lusts of the slesh; doe not countenance them, no not so much as connive at them: nor is it enough to give them two, or three faint denials, as sampson did to Dalilah; for, as the Ramme goes back, but 'tis to returne with the greater birre: and as Dalilah deluded, so wil our lusts make the stronger on-set till they prevaile, and we perish.

Lust is like Hagar: Whilst Sarah gave way, Hagar grew big, and began to contemne her mistris; which when Sarah perceived, she used Hagar hardly (faith the Text:) and thereupon Hagar was so far from making head against her any longer, that she shewed her a faire paire of

heeles. Thus luft, &c.

There be two wayes to quench fire.

I To cast on store of Water.
2 To with-draw the Fuell.

Now lust, as you know, is sometimes called a fire in the bones, otherwhiles a fire in the bosome: still it is fire. And those two are the best wayes to extinguish it, viz.

I To offer a kind of holy violence to our lusts by drowning them in the waters of the sanctuary; as David, prophetically, Thou brakest the

heads of the Dragons in the waters.

2 To with-draw the fuell; and this is done (in the Text) by abstaining. Concupiscence is like the possion of Aspes: and possion is so called because it pierceth through the veines to the heart, and so perisheth it. In which you see the na-

ture

ture of concupiscence, and the concupiscence of nature, it hath a speedy passage throughout all the parts, and powers both of soule and body,

and thereby infects the whole.

This is demonstrable; in that the understanding is darkned; the will apprehends no liberty but to sinne; the affections disordered, the heart hardned, the conscience seared, besides enmity-to that which is good, and pronnesse to all forts of evill. Hence it is that (in a spirituall sense,) we are said to be light-headed, stiffe-necked, squint-eyed, left-handed, splay-footed, our veines fill'd with vanity, our arteries with the spirit of giddinesse, with the spirit of errour, with the spirit of sumber, our nerves and ligaments are the cords and finewes of finne; our bones overflow with the marrow of finne, our flesh and sinne have the same name; and the whole body is called by Saint Paul, a body of sinne: Which (mee thinkes) may bee rough drawne thus: This body of finne hath a lofty head of pride, the brazen fore-head of obstinacie, the squallid cheekes of impudence, the evill eyes of envie, the large eares of curiofity, the pendulous lips of lasciviousnesse, the swift tonque of contumelie, the sharpe teeth of detraction, the contracted armes of coveton neffe, the iron hands of oppression, the tenter-belly of gluttony, the loofe loines of lust, the stiffe knees of irreverence, the feeble legges of idlenesse; the foule feet of earthly affections, &c. And could we see this body of finne diffected, and unbowelled, we should finde

Rom. 6.6.

# Gods Building.

within, a blacke gall of bitternesse, a livid spleene of irefulnesse; a bloudie liver of Concupiscence; the perished lungs of lukewarmenesse, and an heart full of the poisoned spirits of the hatred of God, and our neighbour, &c.

Ecclus. 21. 2.

Tanquam à facie celubri. Isidor. Etymel. Prov. 7.9.

Φεύγετε την πορνίαν. 1 Cor.6.18.

Ephel.6.10.

Perjuria; arte Sinonis. Virg. Wherefore, as you are exhorted to fly from finne in generall, as from the face of a Serpent: So let me entreat you to fly from this carnall concupifcence, as from the face of a Serpent. Coluber quaficolens umbram: appositely appliable to the lascivious who wait for the twilight. And what Saint Paul speakes of fornication in particular, Fly fornication: give me leave to say of the lusts of the flesh in generall; Fly them; Fly them.

In all the on-sets and assaults of Satan, That in the fixth Chapter to the Ephesians may hold: Be strong in the Lord: And in the fourteenth verse, Standtherefore, &c. But against the lusts of the flesh, wee shall doe well to imitate the Parthians; for in this case, flight is better than fight.

The World, and the Devill are open enemies, we may expect their on-set, and then it is time enough with the fortitude of spirit to quel them: but the flesh (like a treacherous Sinon) workes secretly, and unsuspectedly, and inwardly, and therefore it is the safest way to oppose, and oppresse the first evill motions; and to lay the Axe to the root; for here fortitude is not so much required to resist, as prudence to prevent and temperance to abstaine.

Then what Saint Paul faith of the Ceremonies

under

Coloff. 2.21.

under the Law; (Touch not, tafte not, handle not;) I may well moralize on these lusts of the Aeth : Touch not, tafte not, handle not. For as it is faid of the Torpedo, that it is of so venomous a nature, that if it chance but to touch the line of him that angles, the poilon is thereby fraight derived to the rod, and thence to the hand of him that holds it; whereupon the partie is straight so benummed and stupified, that he lofeth the use of his limmes: Even to when inchanting lusts infinuate themselves into, or indeed but barely touch upon voluptuous minds. they grow (with the Companions of VIalles) not only brutifb, but so fenfeleffe; that they have not the power to move to any good action. Yea, as it is not possible to touch pitch, but you will be defiled; or to taste poison, but you will be infected: So neither can you touch, and take the lusts of the flesh, without being ensnared by the one; and enthralled by the other.

And as your abstinence must be universall in regard of the Object: (for you must abstaine from slessly lusts, that is, from all the lusts of the sless ; and if you may not so much as lust, much lesse may you consent to, or act sinne; for in prohibiting the lesse, he much more excludes the greater:) So it must be universall in regard of the Subject, too; and Saint Bernard gives the reason, &c. If the appetite had onely sinned, then should that have done penance by abstinence, and it had sufficed; but since all the other parts, powers, and faculties, both of soule

Plin. Nat. Hif

63 550 Habita

Sialbanates

BERETT HACEL

Greg Narian

obstantia neces

wig as will dist

par ablinents dur abinens

Si gula fold
peccavit, fold
quoque jejunes,
& fufficit; Si
vero peccaverunt & carera
membra cur
ran jejunens
& ipla?

and body, have beenegiven over, as weapons of unrighteonfacile unto finne, then why should not thefe, too, be constrained to obstaine.

For it little availes us to defraud our felves for a time, of our foode, and other comforts of this life, which are the good gifts of God, and in their owne nature lawful if we continue in our lawleffe lifts; whereby we are become rebels to God, and long fince out-lawed in the high

court of heaven.

What that it profit thee to chastize thy body with abstinence, whilst thy minde is still puff dup with pride? what praise thinkest thou to purchale through the palenes of falling, if thou be noted to be pale alfo with envy? What versue is it ( with the Rechabites ) not to drinke wine ! and vet to bee starke drunke, and overcome of harred, and malice : Deceive not your felves: for Saint Peter is of Gregory Nazianzen's minde. He likes a dry drunkennes as ill as a wet.

The honour of abstinence confifts not fo much in abandoning our meats, as out finnes: for it is most absurd to refraine from the lawfull refreshines of the stomach, and yet to taste of the unlawfull lusts of the eyes; as our Saviour faith, He that look's, and lufts, &c. Then, doeft thou noteate flesh : neither let thine eyes feede upon wanton obiects; northine eares upon fcurrility, and detraction; nor thy tongue upon fuch communications as corrupt good manners; nor thy hands upon bribery, and extertion, &c.

True abstinence doth both weaken, and frengthen:

Quid prodeft attenuare corpus abflinentia dum animus intumefcit fuperbia? Hieron ad Culantiam.

Greg. Nazian. Nec madida ebrietas, nec mibi Reca pla-

Marh. 5.28.

Lafcivias carnis frenemus : 0 verum fervamus jejunium.

then: it weakens the flesh; and strengthens the the spirit; it doth both build up, and placke down; it builds up vertue; and plucks downe lust. Then doe you so cherish the flesh that it presume not; and so chastize the same that it perish not: doe you so refresh it, that it may be able to serve you; and so represse it, that it begin not to commande you: If you too much afflict it, you lose a Citizen; and if you too much pamper it, you gaine an enemy. Mortify your earthly members, not the members themselves, but the earthliness of your members. And Crucisie your old man; not the man, but the old man; nor the humanity, but the obliquity. Not Isaack, but the Ramme was sacrificed: so, &c.

Saint Ambrose prescribes susting spittle as a remedy against the bite of a serpent: and ther's no better way to fetch out the sting of that old serpent, the Divell, than by prayer and fasting. The uncleane spirit walkes through dry places, and sindes no rest; saith our Saviour: Nemo plus diabolo adversatur, quam sucus, er sobrius.

Now, the reasons why you must especially abstaine from the lusts of youth are many las.

I Because

Hoc semper observandam est, ut non occidat carnemenam, sed carnatita, tem. August.

Coloff. 3. 5. Rom. 6. 6. Gen. 23. 23.

Math. 17.2

Greg in mor?

Quid autem Jepentis verusta pellis, nist vetus consuctudo carnalis corrupciouis. Origen.

Pet. 2,11.

### 176

### Gon's Bull DING.

Beclef. 11 o.

r Because Goddoth mocke unbridled yourh. Rejoyce O young man in thy youth, and let thine heart cheere thee in the dayes of thy youth : and walke in the waies of thine heart; and in the fight of thine eyes. &cc.

Rom. 1.24. 1 Pet. 3. 11.

2 Because it is a fearfull judgement to be given over to the lufts of a mans own heart, dec. But not to expatiate; Saint Peter, in my opinion, hath couch'd in his text, two most worthy, and waighty reasons: The one of which is drawne from the persons, who are strangers, and pilgrims; and the other from the things themfelves, which warre against the foule. Of which in order.

2 Cor. 5.6. Perterinamur

I And first of the former reason, that which is heere taken from the persons: whom the Apostle stiles, strangers, and pilerims.

Domito. Pfal,39.11.

As if he had faid (with Saint Paul) while we are as home in the body we are absent from the Lord; and (with the princely Prophet David) We are Brangers and fojourners heere, as all our Fathers were: Then what have wee to doe with fleshly lufts.

Let worldlings pant after the world: Tis for Cain, (and fuch Caitiffes) to build Cities, who (with Peter on the Mount) thinke, and fay, It is good to be heere let us build tabernacles, &c. And let carnall men follow after, and fulfill the lufts of the fell though it be many times to the loffe of halfe their temporall effates, as Hered to the balfe of his Kingdome. And fometimes to the loffe of the whole, as the Prodigall, who roge-

Gen. 4. 17. Mark.9.5.

Mark. 6.23. Luke 19.13.

ther whith his patrimony made Shipwracke of his liberty : and became a greater drudge to his lusts than to his swine; for the one hee could fatisfie, but the other hee could not. Or to the losse of their health, as Amnon fell ficke for the love, (the luft indeed) of his owne fifter Tamar, and was afterwards more ficke of her, than he was formerly for her; for he loath'd her more (after hee had committed folly with her) than ever hee loved her. Or to the losse of their lives, as of threescore and thirteene Roman Emperours, ( that perished within the narrow compasse of one hundred yeares) onely three dyed a naturall death in their beds. the rest were cutt off by their lusts. Or to the losse of their fame, as Alexander, whose so many acts were stain'd by his intemperance, in which he butcher'd his faithfullest Counsellor, Cheus; and his bravest commander, Califthenes, which was ever a barre in his armes, & a blemish in his Coate, for when any of his mighty acts were predicated. Still this was brought in as the burthen of the fong : Alexander did that, and this, &c. But vet he flew Califthenes. Ortothe loffe of their religion, as Salomon, who together with strange flesh, fell into strange idolatrie. Or to the losse of heir soules, for Saint Peter tels us these fleshly lusts warre against the soule; and St Paul shewes the issue of this warre, viz. that these foolish, and fleshly lusts doe drowne men, in destruction, and perdition. Then as you love your eftates, Christian liberty, health, life, fame, religion.

1 Sam, £ 2, 2.

Tim.6.9

beligion, and your foules, who tame from the fully lufts; which though worldly and carnall men doe not, yet let us, who are frangers and pilgrimes,

abstaine, &c.

The word in the originall, 'as is either a note of qualitie, or of caufalitie, and Interpreters render it accordingly. Some of them hold it here but a note of qualitie, onely, and accordingly they translate it, Tanquam, as ; I befeech you as strangers, &c. And in this acception it is used here both Exclusive to all other formes and kindes of abstinence; and also Inclusively to this of strangers and pilgrimes. Then first a word or two, of the negative fenfey usit exscludes abstinence for indirect ends, and ferendary respects; and those are thiesly five; being poinsted at, and painted out in an old proverball he butcher'd his faithfullest Count distantements.

Abstinet ager, egens, cupidus, gula, gloria va-

dicab finet egen, egene, cupidus gula gloria bana! and E You must abstaine; burnor onely as firke men doe, whose surcharged Stomacks tlike tired lades) will hold out no longer. Thefe dies themfelves each spring and Fall; but why know he end they may recover that frength of nature which they lavished out on their fleshly lists in Summer, and Winter . Yea, whilest by some course of Physickethep are punging out the old ficknesse, they are for the most part plotting fome new courfe of finne, &cc. only soword hus?

" 2 Whitaine; but not as the needy doe; who (like fo many Foxes) despise no Grapes, but what they cannot reach but I must tell them religion.

that

that as Necessity is faid to have no law; fo I am

Necessitas non babet legem, nec laudem.

The Ifraelites for full forty yeares in the wildernelle, did not once tafte the Leekes, Pepons, and Gucumers of Agypt; and yet this was indigence, not abstinence; for all that while, their bellies were not fo gaunt, but they were as for machfull. Their very penury begate a mutinie: and ready they were to have pawned Moses, or parted with God himselfe, for another Leeke, or a Pepon: Such proper Apple- (quires they were. They had the food of heaven, but they were earthly men, earthly minded; their hunger was after the flesh-pots; a fleshly hunger: For want of Quaile, they used to Raile; and what they wanted in meat, they made up in muttering. But let them, and all fuch as are well neither full nor fasting, be answered, as certaine Monks of Winchester were; who complaining to King Henry the Second, that their Bishop had taken away three of their dishes, and had left them but ten; The King replyed, Hee should have done well to have taken away ten, and left you but three, &cc.

any thing on himselfe; every peny that he part's with, fals like so many drops of bloud. Truthans, he hath his Money just as a Prisoner hath his Keeper, who seemes to wait on him as his sant, when indeed hois his Gaoler, and will not let him budge a foot without his privity. Sup-

N 2

pose

pose he hath gained in great quantitie; that hee hath spoiled the East of Pearles, and drawned drie the Mines of the West; yet is hee so farre from being contented, that by his past paines he heaps up but suture disquietnesse both of body and minde; from one travell falling into another, never ending but changing his miseries. First, he desired to have riches, and now he seares to lose them. He got them by burning ardour, and possesse them out of the earth, and now digges againe to hide them: In a word, he pines and pinches his backe and belly, so that he neither weares what is decent, nor eats that which is sufficient, but even diesto save charges.

The Epigrammatist wittily geeres this folly in the person of Philo; who sweares at home, he hath not supped yet; his meaning is, He never suppeth unlessed be invited. Shall we commend this Abstinence, or condemne it rather? For that in him is a cloake for Vice, which should be anornament for Vertue. But let all such Penny-fathers know, that then onely acceptable is their abstinence to God, when what they spare out of their owne bellies, they spend upon their needie brethren; making their abstinence a meanes, whereby both to humble themselves, and to hearten others.

4 Abstaine; but not as the Glutton doth, who fasteth sometimes but onely to the end he may better his appetite to meat, and not to God-wards: and because,

-- Volup-

Nondum fe cænasse domi Più
lo jurat; & bot
est,
Non cænat
quoties nemo
vocavit tum.
Maitial.

-- Voluptates commendat rarior ufue :

He feldome fasts, but where his belly is full. Restraine him but a while, and there is no Bart dog halfe so fierce and keene, as his Canine appetite. Now ( with Philoxenus) he wisheth, his necke were as long as any Crames; that to be might take the greater pleafure in the greedy guzling

downe of his baftard delicates

Saint Paul tells us, That the Glattons god is his belly; and let me tell your that this his god is daily served, and duly attended on with more than Iewish ceremonie, and heathenish superstition. For the Cooke is this Belly-god's Prieft; the Kitchin his Temple; the Dreffer-board his High-altar; the creatures he devoures, his daily Sacrifices; the Scummer and Ladle his Cenfers; the Smoke his incense; the Chopping-knife his Sacrificing-knife; good Appetite his Devotion; I have followed too much the devices and defires of mine owne heart, his Generall Confession; Give us this day our daily bread, and forgive us our trespaffes, his Pater-notter; the forgiveneffe of fins, and life everlafting, his Creed; From tightning and tempest, from plague, pestilence and famine, Good Lord deliver us, is the one part of his Litanie; And, That it may please thee to preferve to our use the kindly fruits of the earth, so as in due time we may enjoy them; is the other; and to ferve not the Lord Isfus Christ, but his owne belly; is the whole body of his Religion. Now hee studies onely Kitchin Commentaries; and is not afhamed openly to professe and practise Cookery

Plaut. Com

Phil. 3.19.

Rom. 16.18.

#### God's Building.

Nempè Cocus Domini debet babere gulam, Mart.

Aristot.

Qui Curios &mulant, &
Bacchanalia
vivunt.

Ca. s. h. !!

Plutarch.

Mat. 6, 16.

Luke 16.19.

(with Luculius) rather than hee will want the

The Philosopher writes of a Fish (Asinus Marinus) which he rankes among the Prodigies in nature, because his heart is placed in his belly: and is not the Glutton as prodigious as the Sea-Asse, whose heart is ever, if not in, yet on his belly: And (which is more prodigious than the former) he equally hates two contraries, viz. Abstinence, and Gluttony: For when his belly is emptie, straight Gluttony fillethir, and as soon as it is full, then Abstinence empties it.

Hypocrite doth, who though hee be a ravening Wolfe, yet hee weares sheepes-clothing. So that though there bee never so many fluts corners within, yet the painted cloth of a previse comportment shall cover all. Whence it is that the loosest Libertines, and fastest Epicures are sometimes taken (though mistaken) for severest Stoiques.

But as that Roman Criticke girded a vicious Senatour saying, Who can endure to heare thee judge like Cato, whom the world knowes to be as greedy as Crassus; and as gluttonous as Lucullus? So let me tell these Hypocrites, who (with those in the Gospell) distingure their faces, to sigure their fasting; that neither God, nor good men can endure to see them counterfeit the temperance of Daniel, whom both observe to gluttonous as Dives.

Then abstaine; yet neither as the sick, nor as the

needy, nor as the nigard, nor as the glutton, noras the Hypocrites doe, but as strangers and pilgrims

abstaine from fleshly lusts.

Thus of this 'wi, as it is a note of quality, but others hold it rather for a note of canfality; faying, and they doe not say it onely, but they proveit, too; that wis here as much as &ra. Abflaine as strangers and pilgrims; that is, because you are frangers and pilgrims, therefore abstaine, for so the paticle is used, as often essewhere, so in the Lords prayer, where that which Saint Matthew renders, Forgive us our debts, as we forgive our debtors: Saint Luke (expressing the same petition) hath it, forgive us our sinnes, for, or because we forgive them that are indebted to us, &cc.

They then are wide who referre this particle, As, and prins suppositum; I beseech you as strangers, &c. For it should rather be annexed to the latter, and be read thus, I beseech you abstaine as strangers, &c. That is, because you are strangers, and pilgrims, therefore abstaine, for this is the reason of this abstinence, drawne from the consideration of the persons. But whether we take this 'as, for the rule and the manner, or for a reason and motive; still the consequent will be that we are strangers and pilgrims, and therefore wee ought like so many strangers and pilgrims to abstaine.

That man on earth is but a firanger and pilgrim, is a truth so generally confessed that I need not urge any argument to evince it; For not only the Ratriarchs, but the Philosophers too; Matth. 6.12.
'as xai nueis.
Luke 11.4.
ou xai nueis.

## GOD'S BULLDING.

the very Pagans as well as Christians thought, and so taught that this life is but a pilgrimage. All the difference betwixt them and us, in this, was butthis, that what they faw, but with one eye, vix. the eye of moure, we fee with both the eye of natureland of fripeure. 1000 Valle

Then that we are all strangers, and pilgrims it is granted but whether we behave our felves as frangers and pilgrims use to doe, it is doubted. Saint Augustine's Touchstone is a good one for triall; who faith, That good men ufe this world; as an helpe to God; and bad men make use of God, onely to helpe them in the world; tharis, they make religion to stalke to their private commodity; and care for profeffion no longer than it will make for their profit.

But for the better clearing of this point, I will describe these strangers and pilgrims by certaine properties, that fo comparing your felves with the rule, it may the better appeare whether

you abstaine as strangers and pilgrims.

I Strangers and pilgrims speake the language of their native foile. Heaven it felfe (that Hierusalem which is above) is the mother of us all. Then let us bee knowne by our mother tongue, viz. the language of Canaan. Let all our words be powdred with falt, that they may minister grace unto the hearers: Lest what the Damosell said to Peter be applied to any of us: Thou art a Galilaan, thy very peech bewrayes thee.

What King David foretold in his time, is fulfilled in ours; There be many that fay, who

Pii utuntur mundo, ut fruantur deo ; impii utuntur Deo, ut fruantur mundo.

Gal.4.26.

Colof. 4.6.

Te vex tua prodit. Ovid. Mark. 14. 70.

P(al. 4, 6.

will shew us any good? They care not for that Vnum, which is indeed the Summum bonum, you heare not a syllable from them of God or goodnesse; for all that the many enquire after is but, Any good: any goods: And therefore their very talke bewrayes them to be of Galilee, out of which comes no good thing.

And for the rest (who seeme to take care, and to make conscience of their wayes, and words) what dialect use they? The holy tongue? I meane that of heaven, where nothing is heard, but the praise and glory of God? Nothing leffe; but like unto them in the booke of Nehemiah, who fpake halfe Hebrew, and halfe in the fpeech of Ashdod; or like the Ephraimites (in the booke of Indges) who instead of Shibbolet, could say but Sibbolet; our language is either altogether corrupt, or at best but mixt; halfe Hebrew, halfe Ashdod, halfe holy, halfe prophene : thus it is to be feared that we ferve that God but by halves, who either will have all or none.

2 Strangers and pilgrims may be knowne by their carriage, and conversation: Then, fashion not your selves to this world. The great Philosopher would have the Gracians of histime, no longer distinguished from the Barbarians by their habit, but he would have Gracians known by their vertues, and the Barbarians by their Vices. Saint Paul in the fourth to the Philippians makes this the application, What soever things are true, what soever things are honest, whatsoever things are just, what soever things are pure, what soever

Iohn 7.52.

Nehem.13.24

Indges 12. 6.

Rom, 12.2.

Arift in lib. 1. Asbick.

Phil.4.8.

what soever things are worthy of love, if there bee any vertue, or praise, follow after these things. Learne of Enoch to walke with God, of Abraham, to obay, of Lot to entertaine, of Iacob to serve; meekenesse of Moses, patience of Iob, constancy of Iosuah, chastity of Ioseph, zeale of David, temperance of Daniel, almes of Tobit, confefsion of the good Theefe, contrition of Peter, Satisfaction of Zacheus; and to use this world as if you used it not of Paul.

Gen.42.9.

Matth, 10.16.

Gen. 19.9.

And as strangers and pilgrimes, with all diligence observe the manners, and custome of the countries thorow which they travell; fomust we: for what lofeph laid to his brethren, You are Spies, to see the nakednesse of the Land, you are come: That is appliable to every one of you, God hath fent you into this world as fo many Spies to discover the nakednesse, and to decline the wickednessethereof. Then bee wife as Serpents invocent as Doves: wife in your observation. innocent in your conversation.

3 Strangers and pilgrims doe not busie themselves with the matters of Citizens : If Lot (whose righteous soule was vext from day to day) doe but intercede; Araight the Sodomites (who are indeed true Cosmopolitans) take it in Inuffe, and scorne, and silence him with a scoffe; This fellow (faid they) came in to sojourne with us, and

will be needs be a Indge.

Worldlings are loth to have fuch as are frangers to their finnes, to be Indges of them. Yet fince there is a necessity that offences should

come.

come, it is expedient that there be men, both to plead and Indge. Onely let them abstaine from sheshly lusts; let lusts neither pleade at the barre, nor judge on the bench. Each Magistrate, where there is cause; may justly pronounce the lawes against offenders; but he cannot act his passion without linjustice. Then let all them bee perswaded (whom this may concerne) to imitate strangers; be not over-curious in anothers common-wealth. Preferre the peace of a good conscience, before the purse of a litigious Client, and be rather wooed to pleade, than Suiters. As Strangers, savour neither party, but the truth; and let it bee your honour to determine causes; but not De Termino ad Terminum,

whom they trust; for they feare to be spoiled of theeves abroad on their way; and when they come to their Inne, they are afraid too, of being murtherd, and made away by their Host, and his confederates. Morally, take heed of your Host, this world: and of that old Theese, the Devill.

I The world salutes passengers after a friendly manner, and bids them welcome: but with that Proviso to his servants, which Iudas gave unto his complices, Whomsoever I shall kisse, the same is he, hold him fast. Thus this treacherous world, kisses, and kils; entertaines us with a smile, but sends us away not by chearing, but by weeping-erosse: He gives us a while the liberty of his house, to call for what we list, we

Mat. 26.48.

may

#### GODS BUILDING.

Revel.18.7. Luke 12.30.

Mat. 8. 12. The History of ancient and moderne times

Luke 13.33.

may have all the deadly fins at our fervice : but we shal have a cutting reckoning in the end Con-Ccience keepes the Barre, and will make us to pay with a witnesse; they were freet in the mouth, but they wil prove bitter in the man: forafmuch as we have glorified our felves, and lived delicioully, fo much torment and forrow shall wee have: In the very height of our contenuments we shall be arrested (with the foole in the Gospell) upon an action of Riot; and clapt into a prison hor id as hell, where shall be weeping and wailing and gnashing of teeth. So that this world is like the Citie of Athens, for (as one faid of it) that it was a goodly place for a Philosopher to passe through for there he should see, and heare many things that might better his understanding(that being the nurse and mother of al learning) but it was not good for him to stay there, because he could hardly live there in safety: so may I say of this world, that if a man only passe through it, hee may behold many admirable workes of God, to better his knowledge; but if hee once take up his abode here, then is hee straight in jeopardy of his life; for it is no lesse dangerous for a Christian to live in it, than it was for a Prophet in Hierafalem, which stoned all that came unto her. Thus of your Hoft the world.

And as for the Devill, he is an old, an errant Theefe; hee lay in waite to rob God of his glory in heaven; and man of his innocency in Paradife; and which of the Saints on earth hath not he fee

upon?

upon? When as Noah by drunkennesse, Lot by incest, Abraham by infidelity, lob by discontent, David by adultery; Paul by idolatry, and Peter by apostasie were taken, and bound for a time by this great robber. So that, As Efan in the anguish of his soule once spake of lacob, was hee not justly called Iacob (a supplantour;) for first he stole my birth-right, and now hee would steale my blesing too? is no lesse true of the Devill; for first hee stole away Gods image imprinted in us by creation, which was indeed our birth-right, and now the great bleffing of God in his Sonne the Redeemer, (whereby we are in potentia proxima to bee advanced to a dignity transcending the former) is stollen from many of us by this incessant Supplantour; who well knowes both what baites to fish withall, and how, and where to lay them. Hee hath an Apple for Eve, and Eve for Adam; a messe of pottage for Esau, a Vineyard for Ahab, a complexion-box for lefabel, a wedge of gold for Achan, a cloake for Potiphars wife, a Babylonish garment for Gehezi, a spiced cup for alofernes, preheminence for Diotrephes, a Popedome for Alexander the fixth, thirty peeces of silver for Indas, and the present world for Demas, &cc.

Tamberlaine of a Theefe, (The Scythian theefe) became a great Prince; the Devill of a great Prince, became a theefe; and is the rather to be feared because he is both a Prince and a Theefe, a strong Prince, a slie Theefe; the mischiefe, and misery is, that hee is the Prince of this world:

Gen. 27.36.

Turkifhhia.

Tohn 12. 31.

admired, and imitated; Their Refectory was a Cell; their chiefe companion a Deaths-head; their

Looking

Looking glaffe, an Hower glaffes and their chiefe fludy bow to dye. But fuch perfection may rather be wished then hoped for an this old age indeed dotage, of the world! In which generally men are fo rivetted in their beloved finnes; effacts little leffe than a miracle anyong us no fee any one goe out of Babyton, though there bene of ther way to deliver his; foule, erada I an Ib th And that the true Chilitian Program Thould haften to his owne Country, his prooved in David's practice, who had no fooner fallen up. pon the meditation of his pile image obut hee breakes out into these and the like ejaculations: Whom have I in Headen but thee Tank what have I on earth in comparison of the ? Duvid had many things on earth, wherein to glorie! for He was energiand and favourite of God. David derived from Dod, which root in the Hebrew fignifies, Beloved Hee's filed by foculation whedge, and prerogative A man according to Gods owne heart ! David was applauded in the world! Sank hath fidine his thou fand, and David his tenne thousands, as the Virgins lang in their Canticle. David was honour'd of his fire jects; Thou art worth ten thousand of us faid they; then goe no more forth to the warres ; left thou quench the light of Mael. David was Intelliged by his enemies; yea, by Saul himselfe? Thou are more righteous than I. David was appointed before all time, and anointed in due time, both Prophet and King; and a King with an Emphalis, King over all Ifrael. And ver this David, to Tingularly beloved

Colloff: 3.11.

Pal. 42.

Cor.15.31.

Pfal. 73.25.

1 Sam. 1 914

1Sam. 18.7.

2 Sam 18.3.

1 Sam. 24.17.

### GODS BUILDING.

Colloff. 2.11.

LOI

PGL AS

loved of God: applanded in the world: honoured by his subjects : justified by his enemies : appointed and annointed King of Ifrael, of all Ifrael and and so all the pleasant things of Ifrael were his. vet David forgetting all these pleasing rivulets of running glory, hee remembers onely that hee was but a stranger, and a sojourner heere as all his Fathers were; and thereupon cryed out. Whom have I in heaven but thee ? and what have I in earth, in comparison of thee? many things hee had, but nothing in comparison of him who is all, and in all things. And therefore (ambitious of being united, and impatient of delay) he protefts, that as the Heart brayes after the rivers of water, so panted his soule after God: His foule thir feed for God, even for the living God : Oh (faid hee) when shall I come and appeare before God ?

1 Cor.15.31.

And in him wee have a lively mappe of all true pilgrims; for each regenerate mans foule is like the Needle in the Compasse, touched with a Load-stone, which moves to the North-point; and though every little motion drives it from the point, yet it rests no where but there, and naturally hastens thither as to the proper place of its perfection: Even so the maine bent of every sanctified man is to God-wards, and though he be often moved, and sometimes drawne aside by the strength of a temptation; yet he is ever quivering, and quaking till he comes to God againe, in whom he onely rests, though restlesse, till hee have his part and portion in that ever-

lasting rest, which God hath prepared for, and promised to him in the land of the living.

The fumme is what St Paul professeth of himfelfe in particular. I protest by our rejoycing which I have in Christ Iesus our Lord, I dye daily : this is true of every mortified Christian; hee dves daily. So that in a qualified sense hee may bee faid to be, and not to be carnall; for his actions favour little of the fleshly caske; his meditations are fanctified; and generally expressed in the language of Canaan; his conversation is as becommeth the Gospell; his affections are fetled upon heavenly things; he is Lord over the creatures, yea, and over his owne passions too; he feares none but God, hee loves all, but himselfe, he is never angry but at Sinne; he seldome rejoyceth but inteares; all his griefe is because hee can grieve no more; he covets nothing but the conversion of his brethren; righreonfresse is the only object of his hunger and thirst; he desiresto know nothing but Christ crucified in himselfe; all his Trophees are Stigmata lesw; his song is the Lamentation of a Sinner; his prayer is, I defire to be dissolved; Hee useth this world, as though he used it not, and (with the Spirit and the Bride) he faith alwayes, Come: Amen; Even fo come Lord Iefu, come quickly.

denly forgotten. Neither the Soveraigntie of Saul, nor the wifdome of Salomon, nor the strength of Sampson, nor the beauty of Abfalom, nor the

1 Cor.15.31.

Apoc. 22.17.

counsell

counsell of Achitophel, nor the glory of Casar, nor the wealth of Crassus, &c. No, nor Brasse, nor Marble, nor the pen of iron, nor the point of a Diamond, could eternize them; and why? Truly, because the Kings of the Earth are but Kings of earth; and they that have their Genesis in sinne, must have their Exodus by death: The greatest Princes and Potentates are but strangers and pilgrims, and once out of sight, ever out of minde.

All that we remember of the most noted, most deserving of our Ancestors, is but their Names, that which the so busie builders of Babel aspiring unto, could not obtaine) their persons we remember not; and, as for their portraiture, that is lest to the Painters sancie, skill, will, who can, if hee please, make Hecuba as saire as Helena.

As at Chesse, so long as the game is playing, all the men stand in their order, and are respected according to their ranke and place; first the King, then the Queene, then the Bishops, after them the Knights, and last of all the common souldiers; but when once the game is ended, and the table taken away, then are all confusedly tumbled into a bagge; and haply the King lyes lowest (by reason of his weight) and some Booke upmost: Even so it is with us in this life: For the World it selfe is an huge Themer, or stage, whereon some play the parts of Kings, others of Queenes, some Bishops, many Knights, most Commons; but all this while we are play-

ing; and as foone as the Sunne of this life fetts with us, then are we all tumbled together into the grave, and so earthed alike in the Land of

forgetfulneffe.

Haman was highly honoured by his Ahafuerus; for he was advanced above all the Princes, and other servants of the King, yea, Hesther the Queene did permit no man to come into the banquet, which she had prepared for the King, but Haman. The Prophet Daniel was as great as he, for it pleased King Darius to set over his Kingdomes an hundred and twenty Princes, and over those Princes three Presidents (of which three, Daniel was the chiefe) that the Princes

might give account unto them, &c.

But the onely superlative Favourite that I finde in Holy Writ, was lofeph (whom Pharaoh made Ruler overall the Land of Egypt:) And Pharaoh faid unto him, I am Pharaoh; and without thee, shall no man lift up his hand, or his foot in all the Land of Agypt: It were easie to inlarge this. But to be short: Haman had ill lucke with his honour, for he was advanced higher than he defired by full fifty cubits. And Daniel, and Tofeph died, and all his brethren, and all that generation: And then what followes: There arose up a new King over Ægypt which knew not Iofeph. The truth is, both Haman, and Daniel, and 10feph,&c. were strangers and pilgrims; and strangers departed, though Patriarchs, though Princes, though Presidents; though there were but an Ego & Tu; but I, and Thou, in the same breath. 0 2

Hefther 6.

Dan,6.1.

Exod.r.C

Virgil.

Et ab uno
Disce omnes:

breath, between King Pharaoh, and Iofeph whilst they two lived, yet love expires with life; as in the case of Abraham towards his deceased Sarah, suddenly forgotten.

Then thinke notto propagate your felves to future memory, by gathering much guilded elay (I might fay, with a guiltie confcience) or by a redious pedigree, by a plaufible tongue, and an affected comportment; by humouring great men, and counterfeiting good men; by too much refervednesse, or the applause of the people, by a prodigall purchase, and a Miser's table, by building your Babylons with the ruines of Sion, and then christning your Babels (Bables indeed) with your owne names; but pray, and strive rather that your names may be written in the Booke of life.

Thus (at length) I have done with the former reason, why you that are young must Abstaine from fleshly lusts; (that which is drawne from the persons) viz. Because you are strangers and pilgrims; now I come to the latter reason, which Saint Peter drawes from the consideration of the things themselves; for these steshly lusts warre, and warre against the soule.

Then in this last clause wee have a pitched field, and a serrbattell fought between the Flesh and the Spirit, betweene Lust and the Soule: The stesh and the lust thereof are here invaders, making certaine incursions; but the soule makes onely a defensive warre, and is to stand

conti-

Solagi non norunt bac monumenta mori. Martial, continually upon her guard, for her owne fafegard.

Now, as in worldly hostility, the Commanders on both fides labour by all possible meanes to discover the strength of the adverse party, before they joynein battell: In like manner it neerely concernes us to know what these two combatants in the Text are, together with their troupes and forces, that so (as we see cause) we may the better affift Confederates, and refift Invadours.

The party Invading here is the Flesh, with the lufts thereof, which Saint Paul describes 2 Tim. 3.1. thus; In the last dayes perillous times shall come, for men shall bee lovers of themselves, covetous, boasters, proud, blash hemers, disobedient to parents, unthankfull, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traytours, beadie, high-minded, lovers of pleasures more than lovers of God, &c. Now, to the end you may the better discover, and discerne the strength and forces of this deadly enemie, I will endevour to range Saint Paul's scattered and disordered rout into marshall discipline:

Proud, headie, and high-minded are Generalls.

Colonels are sovetous, and Lovers of them-Selves.

Vnholy, and unthankfull are Chieftaines.

Lieu-tenants are fierce, and without naturall affection.

Incon-

# Gop's Building.

Incontinent, and Lovers of pleasures more than lovers of God, carry the Colours.

Despisers of those that are good, are Gentlemen of the Company.

Boasters and blasphemers, are Corporals, Sergeants, Drummers, and Trumpetters.

False accusers are Pioners.

Disobedient to Parents are common souldiers.

Traytors, and Truce-breakers follow the

The Defendant, or partie invaded here is the Soule; which that I may give you some fight of, I must referre you to that in the History of the Creation; where Moses having first spoken of the framing of mans body, he then descende the to his soule, saying, God breathed into his nostrils the breath of life, and man became a living soule: where be pleased to observe with me these five particulars:

I That there is but one Soule in every man, in that it is not said, Breaths, but Breath: even as there is but one God in the World, I meane in the Macrocosme; so there is but one soule in the Micrososme, Man; and that is wholly in the whole, and wholly in every part of man, as God is wholly and in every part of the world.

2 Note that the Soule of man being but one in it felfe, hath many and fundrie faculties, as of generating, nourishing, and encreasing; of seeing, hearing, smelling, touching, tasting: the faculties of understanding, willing, remembring; and therefore in the Hebrew it is called the Breath of

Lives,

Gen. 2.7

Lives, because hee hath a vegetative, sensitive, and reasonable soule, and according to these distinct operations it receives 'its denomination, as Isidore well observes, When the soule records, it is called memory, when it discourseth, it is called reason, when it commands, it is called will; when it perceives, it is called sense, erc.

3 Note that the foule is a fubstance; for it was created, and infused into the body, to the end that of it together with the body, as of two effentiall parts, the whole man should consist: which could not be unlesse it were a fubstance, for no accident can give being to a thing, as our soules do to our bodies; which being separated by death, we cease to be that which we were; the body resolves into 'its first principles, and the foule returnes to God that gave it, as Salomon speakes; whereby he proves the soule to be a substance, and to have a subsistence even after separation.

4 Note that this breath came immediately from God: Indeed he made the foules of other creatures by producing them out of some or other matter; as some things of water, others of earth; but the soule of man was created immediately of God, and that of nothing, and con-

fequently it is altogether spirituall.

And as we may not thinke so highly of the soule, as that it is part of God himselfe; so on the contrary we must not thinke so meanely of it, as that it is a part of the body; or that it is nothing but the Crass, and temperature of the O 4 Elements,

Gen.3.19. Ecclef.12.7. Elements, or the bloud, or the breath: which is indeed to make the foule no spirituall, but some materiall fubitance, and confequently corruptible, which to averre, is not onely an heape, but

even an hell of blasphemies.

5 Note that the foule is that which gives life and being to a man: according to that in Philofophy, forma dat nomen, & esse rei. Now take these five circumstances together, and thence will resulte this definition of the Soule, namely, that It is one spirituall substance, (having divers faculties) immediately created of God, and so infused by him into the body, whereby man lives and performes all, and fingular actions of life.

Thus I have shewen what the fonle is in it felfe; now fee how it is used elsewhere in Scripture, and how in the Text. For fometimes the foule is confidered apart from the body, as in the 35. of Genesis, And it came to passe as Rachels Soule was in departing, &c. So in the first booke of Kings, it is faid, That Eliah stretched himselfe upon the childe three times, and cried unto the Lord, and said, I pray thee let this childs soule come into him againe.

Otherwhiles the foule in Scripture is used Synecdochically, for the whole man, as in the fecond of the Acts, And were all in the Ship, two hundred and threefcore and fixteene soules; that is, so many persons.

But in this Text the foule must be considered two wayes:

I Against the foule; that is, against the good metions

Acts 27.37.

Gen. 35.18.

1 Kings 17.21

motions of the Spirit; If we take the foule (as it is often used in Scripture) for the principall part of the foule, namely, the spirit; to which the sless, with the lusts thereof are very repugnant.

2 Against the soule, that is, against the safety, and salvation of the soule. By the former, the sless is an enemy to the life of grace; in the latter, to the life of glory: in regard of both which, the sless with the lusts thereof is rightly said to warre, and warre against the soule. So much for explication, now to the application.

Abstaine from, &c.

As if hee had faid, you are strangers and sojourners here, and therefore you must abstaine, but you are souldiers too, as the Apostle tels Timothy in the person of all the faithfull, Thou therefore endure hardnesse as a good souldier of sesus Christ; for no man that warres entangles himselfe with the affaires of this life: but you warre (in the Text) and therefore beware of entangling your selves; that is, abstaine from slessly lusts, &c.

A Christian hath many enemies, and those no weake ones neither; for wee wrestle not with sless and bloud, that is, not against sless against powers, against the rulers of the darkenesse of this world, against spiritual wickednesse in high places, &c. And (as Fabius in Livie) so may I say, Turne which way you will, and you shall meet with enemies. But if the world warre, follow S. Iohn's advice, Love not the world, nor the things of the world.

2 Tim. 2.3.

Nec deerit militia, quam diù fuerit malitia. Hieron.

Ephef.6.13.

Liv decad.

1 lehn 2.15.

# GOD'S BUILDING.

Aut Subijce, aut Abijce. Aquin. in opus.

Iam.4.7.

world, for he that loves the world, is the enemy of GOD.

If the Divell warre; learne of Saint lames what to doe, Refist the divell and hee will flie: He is like your shaddow, if you slie him, he will follow you; if you pursue him he will slie you.

But if the flesh warre with the lusts thereof, S. Peter teaches you the best guard against these, namely, To abstaine, &c. Out of these three, our Apostle here singles the flesh, and armes us against it, shewing both how were must warre against it, viz. by abstaining; and also how it warres against us, namely against the soule.

Man consists of two parts, viz. a fonle, and a body: without this body man had bin an Angell; and without this fonle but a Brute: God the all-wise Creator reconciled at first these two so differing natures, by subjecting the stesh and the appetite to reason, and the spirit: but that envious man(the Devill) hath long agoe sowne such seeds of discord between them, that they can neither cohabite without strife, nor be parted without griese & paine.

Plato held that each man hath two foules: S. Paul (with more truth) maintains that in every man be two men, viz. The old man; and the new man. A natural man, and a spiritual man. But as Pharaoh's two dreames fignified but one famine; so these two men are but one Adam, confisting of flesh, and spirit, which are ever together by the eares; for the flesh lusts against the spirit, and the spirit lusts against the slesh, and these are contrary one to the other.

Nec tecum poffin vivere, nec fine te. Martial.

Martial.
Plato in Iim.
a Cor. 4.16.

1 Cor. 15.44.

Gal. 5.17.

And

And this contrariety is discernable in foure things especially, viz.

I In beleeving; for all the Articles of our faith are strongly opposed by the weakenesse of our flesh.

2 In living; for what Saint Paul makes his owne particular, is generally true, The good that I would, that I doe not, the evil that I would not, that doe I.

3 In suffering, for Bleffed are they that suffer for righteoufneffe sake, saith the Spirit; but the slesh thinkes none more accurfed, and whispers, as once Peter did to CHRIST, O master pitty thy selfe, &c.

4 In suffering; for the flesh abhorres death as the King of feares, as lob phraseth it, that is, as the thing which of all others is most terrible and fearefull: but Blessed are the dead that die in the Lord, even so saith the Spirit, for they rest from their labours, &c.

That chosen vessell Saint Paul did reasonable well, against the busselings of Sathan, for hee found Gods grace sufficient for him. And as for the world, he got the better of that; for he had crueified the world unto himselfe. But when he came to war against his owne flesh, Oh what lamentable moane hee makes, &c. O wretched man that I am, who shall deliver me? Oh, how shall a man either fight against, or flie from himselfe? Here is a civill warre; yea, and a duell, a division, beyond that sometime in this Realme, betweene those noble houses of Torke

Apoc. 14.14.

1 Cor. 12 9.

Gal.6.14.

Ταλαίπωρος ἄνθρωπος. Rom. 7.24.

Bella plufquam

# God's Building.

Nec quenquam jam ferre potest Casarve priorem, Pompeinsve parem. Lucan.

Rom. 7.15.

Contra infinflum voluntatis trabit inclinatio fomitis. Ambros. σωμασήμα.

Phil. 4. 11.

and Lancaster; and beyond that in Abraham's house, betweene Sarah, and Hagar; yea, and greater than that in Rebecca's Wombe, betweene Esau and Iacob: for here are not two contentious women, a Casar-like Hagar, impatient of priority, and a Pompey-like Sarah, that will endure no equality: Or two brethren, and those twins, struggling for priority, and superiority, and the younger supplanting the elder, which is usuall: but here is a man fallen out with himselfe; for he first doth what he hates, and then hates himselfe for doing it.

Mine and Thine (faith Saint Augustine) two Pronounes possessives, have set the whole world at oddes; how then shall (the little world) Man escape, when as the prime of Primitives Ego, is divided within it sefe? Pillars of the same house, Essentials of the same Compound? I against I; One I the sless, saying, and doing; and another I, the Spirit, disallowing, and disannulling: thus doth the sless with the lusts thereof, warre,

and warre against the soule.

Were it against the body, it were not much; for The body is but a bond of corruption; a duskish covering, a living death, a sensible carkase, a porta-

ble sepulcher, a familiar enemy, &cc.

And were it against the estate, it were lesse; for each true Christian must learne of the true pilgrime, to care for, and carry onely necessary things; and of Saint Paul, In what estate soever he is, therewith to be contented.

But fince it is against the foule, and upon no better

better termes than a warre, and that the fatallest kinde of warre, a civil intestine warre : therefore dearely beloved I befeech you, &c.

There be three things, especially, remarkable

in the foule.

I That it is of inestimable value; for what Matth. 16. 26. Stall is profit a man ( faith our Saviour, who best knew the worth of, and paid the best price for a foule ) to winne the whole world, and to lose his owne foule? This the Divell knowes right well: and therefore, as once the King of Syria faid to his two and thirty Cheifetaines, who had rule over his Chariots, fight neither with small nor great, but onely with the King of Ifrael: fo faith the Divell to the Flesh, fight neither with fmall, nor great, but onely against the Soule, which is sole regent in the Monarchie of Man.

2 That this inestimable jewell, the foule, is kept but in a crackt, and crazie Cabinet, viz. the Flesh; which is so fickly, and fickle, that tis every moment ready to be turn'd out of doores; for Anger enflames; Envy confumes; Pride contemnes; Gluttony furfets; Security duls; Honour fwels till it burft; Poverty annihilates; &c.

3 That it is continually befeig'd by the flesh, with the lusts thereof; among which one while Envy undermines the foule like a Pioner; an other while Lust bids the foule open defiance by her Heranld, Blasphemy; Then straight marches on Pride as Cheiferaine; Prodigality carries the Coulours ; Furie is Serjeant Maior; Gluttony

1 King. 22.31.

Exod.17.11.

Gluttony will stand for a Corporal; Drunkennesse as twere Master-gunner fetts all on fire : Idleneffe is a Gentleman of the Company; and Covetousnesse is Purser to the whole campe, Now, as in a battaile betweene two Combatants, if a third come in, and affift the one, it is eafily gueffed which way the victory will incline: So the two Combatants here are the Fleft, and the Spirit; then, oh then, let us strengthen the spirit, as we defire it should prove victorious. For the Soule here fighteth against the lusts of the flesh, just as the Israelites did with the Amalekites : when Mofes held up his hands, Ifrael prevailed, but when he let them downe, Amalek prevailed. Wherefore, as Aaron and Hur belped to hold up the hands of Mofes, which were faint and feeble, and ever and anon falling of themselves: folet us with might and maine support, and strengthen our declining spirits: Let us joyne Aaron (whose name signifieth Teaching) with Hur, (which word fignifieth Candour) that fo both by teaching, and living, we may uphold our foules against the lusts of the flesh, and like true Ifraelites, vanquish these Amalekites.

Astronomers observe that each of the Planets is more active, and operative in his owne house, than in any other: The twelve Signes in the Zodiagüe, are termed the Houses of the Planets. Saturne hath for his proper house, Capricornus, and also Aquarius; Iupiter hath Pisces, and Sagittarius; Mars hath Aries, and Scorpio; Venus hath Libra, and Taurus; Mercurie hath

Virgo,

Virgo, and Gemini; Solhath Leo; and Luna hath Cancer: and it is plaine that, the Sunne in Leo is more operative, than in any other Signe; and the like may be faid of the rest.

The Application will be, (and it shall be my conclusion of this point) that the Flesh is here. as it were, at home, and in her proper house; but the Soule is here a stranger; and hence it comes to passe, that (like a stranger) it is sometimes put to the worfe in this world: but the bleffed time will come, when this Sol, the foule, (for like the Sunne, it inlightens, and enlivens the body) shall be in Leo; I meane, in heaven, (with the Lion of the Tribe of Inda) which is the Soules proper house and mansion; as our Saviour speakes: In my Fathers house, there be many manfions; that is, many places to remaine and rest in: wherein it is opposed to these earthly Tabernacles, these houses of clay, out of which wee are. daily fitting and removing. Saint Peter calls Heaven an Inheritance; and that not like our terrhene patrimonies, which in short time are either taken from us, or wee from them; but an inheritance immortall, undefiled, and that fades not away; where there shal be no Lust, and therefore no Asperity: no Indignation, no Need, no Envying, no Adversary, no Sinne, no Shame, no Paine, no End.

3 The third thing which is required in the Word of God, for the better framing of young men, women, and so for the better fitting them for Gods building, is expressed in the nineteenth

Apoc.5.5.

Iohn 14.3.

I Pet. 1.4.

Chapter

# GOD'S BUILDING

Levit. 19. 32.

Chapter of Leviticis, Thou balt rife up before the hoary head, and honour the face of the old man, and fearethy God, &c. The reasons:

Exod.20.12.

Exod.20.13.

I Because old men are in stead of Fathers: and Honour thy Father, &c. is the Commandement of God himselfe: Where by Father, the learned well observe that all, either in authoritie, or in feniority, or otherwise our betters, are to bee understood, as well as our naturall Parents, &cc.

2 Because old age is a bleffing of God in it felfe, and is promifed as the reward of them that honour their Elders; That thy dayes may be long in the Land which the Lord thy God gi weth

thee.

Nowif you aske, how the aged must be reverenced :

I answer, this must be done three wayes:

I In rifing up before them; contrary to the rude practice of the unmannerly rout of young men, who now scarce make any difference of persons or ages. Whereas Valerius speaking of the old Romans, faith, That in those dayes, the Younger fort so honoured their Elders, as if they had beene Fathers.

2 In being filent before them, till occasion be offered; as Elihu waited his opportunity to

speake.

3 In Submitting: Tee younger Submit your Selves unto the elders.

There is a two-fold Submission: The one of Reverence, and the other of obedience; But I shall

Iob 32.4.

E Pet.5.5.

have just occasion to enlarge this point when I come to presse our duty to the Civill Magistrate; and therefore I forbeare it here; and so proceed from that honour which is due from the Younger fort to their Elders: to that feare. which is required of them as due to God himfelfe; asit is plaine in the Text, Honour the face of the old man, and feare thy God.

Fcare (in Scripture) hath a manifold accep-

tion; for,

I Feare is put for a certaine naturall affection, wherewith men are stricken by reason of some imminent, and eminent danger; as in the foureteenth of Matthew, where it is faid, That when Peter (comming out of the Ship, and walking on the water to goe to Christ) Saw a mighty winde, be was afraid.

2 Feare is put for that awfull reverence which inferiours owe, and shew to the civill Magistrate, as in the thirteenth Chapter to the Ro-

mans feare to whom feare belongeth. 3 Feare is fomtimes used for the person, or the

thing, that is feared:

I For the person, as in the 31. of Genesis, where God is called the Feare of Isaac.

2 For the thing, as in the 14. Pfalme, The wicked feare, where no feare is; by a metonymie of the effect.

4 Feare often signifies the whole worship of God, as in the fixth of Deuteronomie. Thou shalt Deur. 6.13. feare the Lord, and him onely shalt thou serve. This is a Synecdoche of the part for the whole.

Levit. 19.31.

Mat.14.30.

Rom. 13.7.

Gen. 3 1.43.

Pfal.14.5.

# Gon's Building.

Or, wee may distinguish of a five-fold feare.

The first, is that wherewith wee naturally feare any thing which we conceive to bee hurtfull: now this (not being in our owne power) cannot bee faid to be morally good or evill; but it is apt to be either, according to the object and ne of it.

Mark 14.22.

Theoph. Quoniam Chriffus totum allump-Cerat hominem ; allumplit etiam proprietates ip-Gus bominis, pavere, contri-Agri, O.C. Biel. occham. Bonava

This kinde of feare was in Christ himselfe, as Saint Marke records, where he faith, He began to be afraid and in great heavinesse; and Theophylast gives this reason of that feare, because Christ in taking the whole nature of man, tooke alfo his properties, and amongst the rest, feare and Corrow.

But in Christ no affection was either causeleffe, or inordinate: for (as the Schoole Speakes) Christ tooke our painefull infirmities, not our finfull; and therefore feare, and forrow, and the like were in him onely as an affliction, and not as a transgression; in his sensual will, and not in his rationall; or if in his reasonable will, yet he was troubled because hee troubled himselfe; and therefore his feare was ruled by reason, and not over-ruling it; and fo fornewhat disturbing him, but not at all difordering him.

The second kinde is that which wee call a worldly feare : which is, when a man doth fo feare any temporall losse, or crosse, that for the avoiding thereof he cares not though he offend God. This was the feare which fo much affli-Cted the Iewes, which they bewray thus; If we let him, viz. Christ alone, all men will beleeve in

ohn 11.48.

him.

him, and the Romans will come, and take away both our place, and the nation. And therefore for feare left the Romans should fall upon them, they fell foule upon Christ: They conspired against the Lord, and his annointed, and all to secure themselves. But (as Saint Angustine well notes) ther is nothing more vaine than this kind of feare: yea, this worldly feare is not onely fond, but it is evil too, and that in three regards.

r It is evill in respect of reason, which it doth transgresse; for in the order of nature, Reason should rule the Appetite, as in the fourth Chapter of Genesis, Vnto thee his desire shall be subject, and thou shalt rule over him; which origen, and Gregory the great, moralize in the subjection of

the appetite to reason.

2 It is evill in respect of the root from which it is derived; for it is the rule of Truth, such as the roote is, such will the fruit be, but worldly feare springs from an evill root, viz. from an inordinate love of riches, honours, pleasures, and the like, which because thou lovest, thou fearest to lose; and therefore thy love being evill, thy feare cannot be good.

3 It is evill in respect of the Law which forbids it; and that in a two-fold regard, viz. both in regard of humane impotence; and also of di-

vine providence.

It is forbidden in regard of humane impotence: Man hath not the power to do any great hurt; thy mortallest enemy can kill but thy bo-

Nam timent amittere, quod femper amittunt; recufant migrare, quo femper properant; cupiunt differe, quod auferre nequeunt. August.

Gen.4.7.

Mat. 12.33.

Tunde, tunde Anazarchi follem, Anazarchum evim non tundis.

Mat.10,28.

Mat. 10.29.

Rom. 8.17.

Oderunt peccare mali formidine pane.

Math. 5. 28.

dy, thy soule hee cannot reach; that is, seated beyond the Spheare of his activity; as Anaxarchus geer'd the Tyrant Nicocreon to his face (who caused him to be pounded to death) Beate on (saith hee) and bruise this winde-bagge, meaning his body; but Anaxarchus, that is, his divine part, his soule, the Tyrant cannot hurt. And upon this very soundation our blessed Lord built that prohibition, Feare not them that can kill the body, &c.

It is forbidden in regard of divine providence, which extends even to Sparrowes; as our Saviour shewes, when he saith, Are not two Sparrowes fold for a farthing? And one of them shall not fall on the ground without your Father? Tea, and all the haires of your head are numbred; feare you not therefore, you are of more value than many Sparrowes. And truly of more value you are, whether considered in the state of Nature being made Lords of the creatures; or in the state of grace being made somes by adoption; or in the state of glory; for if somes, then heires, even the heires of God, and heires annexed with Christ, if so bee that wee suffer with him, that wee may also be glorified with him.

The third kinde is that which Divines call a fervile feare, (fpringing not from the love of God, but from felfe-love) and it is when one refraines from evill doing for feare of punishment. But he that dares not commit adultery for feare of the Law, is rather wary than chast, and as guilty before God for the very intention.

as

as if his defire had beene put in execution.

The punishment (which is the Object of this fervile feare) is twofold, viz. The paine of losse, and the paine of sense. The paine of losse is a feare, Ne deseramur à gratia; and, Ne privemur visione divina.

The paine of fense is, when all the parts of the body and all the powers of the soule shall be affected, and afflicted with endlesse, easelesse, and remedilesse torments.

This is the feare Saint Iohn intends, when he faith, Heethat feares, is not made perfect in love; and therefore hee is not made perfect, because this feare is opposed both to charity, and liberty.

I It is opposed to charity; for, there is no feare in love, but perfect love casts out feare, for feare hath painefulnesse.

2 It is opposed to *liberty*, for hee is no freeman, but a servant, who doth all his actions out of some extrinsecall motion, and not of his proper inclination.

The fourth kinde of feare, is that which Divines call initiall; grounding upon that in the first of the Proverbes, The feare of the Lord is the beginning of wisdome.

There is a threefold beginning; and the feare of the Lord is the beginning of wisdome in all

three respects; for Elicit bona.

But Saint Bernard demands why Salomon cals the feare of Goo the beginning of wisdome,

Pana Sen-Sen-Sus.

1 John 4.18.

Prov. 1.7.

Initium triplex eliciens, abjiciens, stabiliens. when as both knowledge and faith, and love goe

before feare? I answer:

Though these indeed goe before feare, yet is neither knowledge nor faith, nor love, the beginning of wisdome; because there is no true wisdome in any of these, unlesse they worke in a manthis feare. The Sunne (saith hee) affords light to many, whom it imparts no heat unto: In like manner it is one thing to know God, and it is another thing to feare him; and it is not the knowledge, but the feare of God, that makes a man wife to salvation.

Or the feare of God may be truly called the

beginning of wisdome; Seffective.

I Because the feare of God doth usher in misdome, as a Needle makes way for the thread to sowe withall: for into a malicious soule misdome shall not enter, nor dwell in the body that is subject unto sinne. Neither can religion be severed from wildome, nor wisdome from religion; because one and the same God must both be knowne by wisdome, and worshipped by religion.

2 Because wisdome doth ever accompany the feare of God; for as a man that wants the feare of God though hee may bee as crafty as Achitophell, yet he can never be truly wise. So God doth account him truly wise (who is other-

wife simple) that feareth him.

3 Because the feare of God doth perfect wisdome, as it is plaine in the eleventh Chapter of Isaiah,

Wild. 1.4. Lactan. in lib. 4. Christ. insti.

Ifaiah Br. 2.

Haiah, where the Prophet recording the feverall gifts of the Spirit, begins with wifdome, but

ends with the feare of the Lord.

The fifth and last kinde of feare is that which Divines call a filiall feare; and this caufeth us to loath, and leave evill, chiefly, because God is good. As the Prophet David Sweetly, There is Pal. 130.4. mercy with thee O Lord, that thou maist be feared. How ! Mercy, with the Lord that hee may bee feared? One would have thought that both the sentence, and the sense had beene better, if the Pfalmist had faid, There is justice with thee O Lord, that thou maist be feared? But God's thoughts, are not as mans thoughts, faith the Prophet. But David (you know) was a man according to Gods owne heart; and hee speakes there accordingly, There is mercy with thee, o Lord, that thou maist be feared. For it is Gods goodnesse, more than his justice, which all the true children of God feare. This is like the feare of a loving wife; the loves freely, and feares lovingly; not so much lest she bee punished of him whom sheedreads; as lest shee bee divided from him whom shee loves. To this purpose is that holy saying, Blessed is the man that feareth alwayes. For,

I Art thou peccant? In the state of sinne? Then feare: For asthe Country (pursuing a Thiefe with hue-and cry) forceth him many times to cast away his stollen goods: so the finners conscience alwayes crying, and complayning againg him, hastens him to cleanse

himsefe

Ifajah 55.8.

Quanto ardentius diligit, tanto diligentius cavet affens dere. Amb.

2 Cor. 7. 1.

himselfe from all filthinesse of flesh, and spirit, perfecting holinesse in the feare of the Lord.

a Chron.34.3.

2 Art thou penitent: grieved for thy sinnes past, and willing to bee freed for the time to come? Then feare; for as Iosiah (whose name signifies the fire of the Lord) put downe the high places; and cut downe the groves; and demolish'd Baals altars; and sacrificed his Priests; and (like a prevailing fire) burn'd up all the abhominations of the Land: so the feare of the Lord (which is indeed, the fire of the Lord, for it is an active sparke of his stame) consumes all our vicious qualities; and warmes the heart thoroughly with the Zeale of Gods glory.

3 Art thou pugnant? Tempted, affaulted, and batter'd on all fides ? Then feare : for as in warre, the feare of losing goods, life, and liberty, makes a man cautelous against advantages, constant in fight, and confident of victory: In like manner, the feare of God makes all the true members of the Church Militant, First cautelous; He that feares God, neglects nothing. Secondly it makes them conftant, even to the death; Be thou constant unto death, and I will give thee acrowne of life. Thirdly it makes them confident : The feare of the Lord is an affured frength. And well doth Salomon joyne feare with fortitude; because in feare there is bumility against presumption, and in fortitude there is magnanimity against timorousnesse.

Ecclef. 7. 20.

Apoc. 2.12.

Prov. 14.26.

fiducia for titutudinis. Hieron

Art thou a patient? visited? afflicted?
Then feare: for as the sicke man for feare of
natural!

naturall death (which is the separation of the soule from the body) willingly endures sweatings, and bleedings, searchings & searings, cuppings and cauterizings: even so they that feare spirituall death (which is the separation of the soule from grace heere; or eternall death, which is the separation both of body, and soule from God, hereafter) will gladly suffer any thing rather than the thing which they so much feare should fall upon them,

5 Art thou a proficient? Well in thy way to heaven? Then feare lest a spiritual lethargie seize upon thee. Remembers Lots Wife. Beware of standing still, or looking backe. He never was truly good, (saith Seneca) who desires not to be better. There is a kinde of sloath, and irkesomnes which naturally cleaves to us, and clogs us: but feare rubs off this rust, and makes us bestirre our selves; ever pricking, and pressing us forward to the marke of the high calling in Christ Iesus.

6 Art thou Perfect? I doe not meane absolutely, and independently, for so there is none perfect save God only; but art thou perfect as Enoch; and Noah, and Hezekiah, and David were, who, in the Holy Tongue, are called Instemen, and perfect in their generation. Art thou perfect? That is, dost thou aspire more and more to perfection? Then feare; for both Noah, and Lot, and Abraham, and David, and Peter, and Paul, and all the rest of the Saints of God had their falls and follies, and all for want of this feare. Then whether thou be Peccant, or Penitent

Iob 3. 25.

Luke 17. 32.

Phil. 3. 14.

#### God's Building.

Penitent, or Pugnant, or Patient, or Proficient, or Perfect, yet Feare God. And Feare you must:

I Because Feare induceth the life of Grace; as in the sourteenth Chapter of the Proverbs, The feare of the Lord is a fountaine of life: Intimating unto us, that as the River floweth from the Fountain, so doth the life of grace from fear. Of a truth (saith Saint Bernard) there is nothing so efficacious to Obtaine, Retaine, and Regaine Grace, as at all times, and in all places to feare.

2 Because Feare (like a vigilant Porter) keeps out Sinne; The feare of the Lord drives away Sin; and this it doth by correcting that which is past, and by considering that which is present, and by caring for the time to come, that he omit no good, and commit no evill.

3 Because Feare is the way to perfection in this life; in which there be three states of a Christian, and Feare perfects all the three; the state of Grace, the state of Lapse, and the state

of Recovery.

In the state of Grace, Feare God for his Goodnesse; as in the eleventh Chapter to the Romans, Through unbeliefe they are broken off, and thou standest by faith; and towards thee who standest, bountifulnesse. But it is bounty joyned with severity; Here is Bountie to keep thee from Despairing, whom Severity ought to keepe from Presuming; then feare his Severity, if thou desire his Bountie.

Saint Bernard well, and wittily observeth

Prov. 14.27.

Bern. in Cant.
Time cum accesserit; time
cum recesserit;
time cum denuo
revertitur, & c.

Ecclef. 1.21.

Rom.11.20.

Bern. in Cant.

that some hope not, and some despaire, and some hope in vaine, and some hope aright. The first neither hope nor feare; the second feare, but hope not; the third hope, but feare not; the fourth both hope and feare. The first regard neither Gods wrath, nor his mercies; the second regard his wrath, and not his mercies; the third regard his mercies, and not his wrath; the fourth regard both his mercies and his wrath. And this alone is that which Saint Paul would have you to behold, and have regard unto: Behold therefore the bountifulnesse, and severity of God? You must behold both, but not with the same eye; Hoc, amoris oculo, illad, timoris.

In the state of a Lapse, steare God for his Infice; as the good Theese upbraided his fellow, in the three and twentieth Chapter of S. Luke, Fearest thou not God, seeing thou art in the same condemnation? It is not for nought that we are so often in Scripture called Gods children; it infinuates unto us this lesson, that we should all (like so many little children) when our heavenly Father beates one, seare and tremble. They are no better than children of wrath, who seare

not Gods wrath...

If the wrath of a King be as the roaring of a Lion, as Salomon faith it is; Oh then how terrible is the wrath of God who is the King of Kings, and Lord Dof Lords? Truly if his wrath bee kindled, yea, but a little; what then? Why, though it bee never so little, yet is it so great and so grievous, that it puts the sweet Singer

Rom.11.22.

Luke 23.40.

Prov. 20.1.

## GODS BUILDING.

Pfal.2.13.

Singer himselfe to his Aposiopesis; If his wrath be kindled, yea, but a little, then bleffed are all

they that put their trust in him.

3 In the state of Recovery, feare God for his Mercie: for it is his Mercie that forbeares thee being fallen, and raiseth thee up againe, and maketh thee to loath the finne which thou formerly did'ft love, and confirmes thee unto the end : and crownes thee in the end. Againe:

I In the state of Grace, feare lest thou turne Grace into wantonne fe; in being like either to the flothfull fervant, who buried his Talent in a napkin; or elfe like the unjust Steward, who was accufed to his Mafter, for wasting his goods

2 In the state of a Laple, feare, for the Guardian hath left thee, and thou art exposed (with Ionah) to the mercie of the waters, even the waters of Marah, bitter waters; every storme is able and ready to shipwracke and shatter thee; all creatures are up in armes against thee; and if this state bee not to bee feared, I know not what is.

Ariftot. lib. 3. Athic. cap.8.

Matth. 25. 18.

Luke 16,2.

Aristotle saith there be two kindes of counterfeit courage, and those arising from two contrary causes; the one from Skill, the other from Ignorance.

The former is when some seeme forward, (where others are fearefull) because they know there is no fuch danger in the matter, as others fuspect; or if there be any, yet by some fleight they know how to avoid it.

The latter, is, when men are foole-hardie,

and

and free from feare, because they apprehend not the danger they are in: and of this nature is our present security, which hath brought upon us exceedation.

But know that what Galen speakes of natural difeases, is most true of spirituall judgements; they are ever the most dangerous and deadly, which bring with them bebetudinem fensus. Of this the Lord himselfe complaines in the fifth Chapter of Ieremie; I have smitten them but they have not grieved, therefore will I (mite them no more. How, Lord? wilt thou fmite us no more? Truly, this is of all thy judgements the heaviest: As it is a figne the Patient is past all hope of cure, when the Physician leaves him to himfelfe. And therefore our daily prayer to God must be that of S. Augustine, Lance us, O Lord, fearch us, and feare us here, that fothou mayest spare us for ever; and it will be our best securitie never to be fecure; as that worthy Bishop Grofthead sometimes spake.

3 In the state of Recovery, seare; for the second fall is worse than the first. A Relapse is alwayes dangerous, many times deadly. Then say not of thy sinnes, as the Drunkard doth of his wines; They have smitten mee, but I was not sicke; therefore will I seeke it yet still. Wilt thou sinne, and sinne that grace may abound? God forbid. No reason, saith Tertullian, that man should be worse, because God is better. Then suppose thy selfe to bee one of those Scape-goats in whose temporary reprivement, the righteous sudge of

Ierem. 5.3.

Tunc maximè irafcitur Deus, quando non ira-fcirur. August. Hicure, beniuc, ut in attenum parcas. August.

Recidere quam incidere est deterius.

Prov. 33.25.

Rom.6.2.

Levit. 18. 8.

all the world, doth reprefent the necessity of his last Assises; and therefore in the meanetime for thee to roare and revell, were as desperate a madnesse, as if a condemned malefactor should fweare and fwagger at the Gibbet-foot, because there be some few staves of a ladder betweene his necke and the halter.

Caffiod. in Pfal.

Ecclus.1.13.

4 And lastly, because feare is the way to glory in the life to come. Would you fee in what steps a man walkes in this way of feare from grace to glory ? Casiodore chalkes it out thus : From the feare of God proceeds compunction, and from compunction ariseth contempt of this world, and the things thereof; and this holy contempt begets humility; and humilitie caufeth mortification of the Will; and the Will being mortified, vices begin to wither, and to die in us; and sinne is no sooner rooted out, but vertues begin to be planted, and to spread themselves; and the pullulation of divine vertues breeds puritie of heart; and by puritie of heart we come to fee God; and the confummation of our happinesse consists in this Beatificall Vision. Thus (as it is in the first of Ecclesiasticus) Who fo feares the Lord, it shall goe well with him at the last, and in the day of his end (which is indeed the end of his dayes) he shall be bleffed.

And thus, at last, wee have both found and framed Gods Timber: Invaine doe we talke of building God's family, except wee be God's Timber; and in vaine doe wee prefume that wee are God's Timber, unlesse we be of God's framing : and how both old and young must be fra-

med

med for Gods building, I have shewed at large; indeed somewhat the larger, because I conceive the finding, framing, and fitting the materials, to be (in effect) halfe the worke. And here o thou, my God, who art the Master-builder, informe mee with thy spirit as thou did st Bezaleel, and Aholiab; and so qualific mee with thy good gifts and graces, that I may shew my selfe a workeman, in thy service, that needs not be ashamed.

Seeing that a family built of God, doth stand upon a foundation, and an upper building; and this foundation is Mariage in the Lord, tell mee

what Mariage is.

It is a covenant of God, whereby all forts of people may, of two, be made one flesh; for the multiplying of an holy feed; to avoide fornication; and mutually to comfort one another.

Now we are come to the fecond thing which we must procure, if we defire to serve God as members of his family; that is, wee must see that we be of Gods building; for we must not onely be framed as Gods timber fit for his building; but we must build with God: and to this end wee must first lay Gods foundation; which is Mariage in the Lord; not as if there could be no family without mariage (for, a family is a naturall society of such persons as have mutuall relation either to other under the government of One; so that if there be an Head, and members, there is a family) but because a family is then more perfect, when it doth consist of all those familiar persons, which havereference to one another

Exed.31.6.

Quest.11.

Anfw.

other; as Husband and Wife; Master and Servants; Parents and Children; Head and Members, &c.

And as 'tis the praise of any Builder, that he's carefull to lay a good foundation: so must we in this Metaphoricall building (in my text) have an eye that our foundation be sure, that so neither winde, nor weather, no nor the gates of hell it selse may ever bee able to prevaile against it. Now, the soundation of this our spirituall building is Mariage in the Lord; in the definition whereof observe with mee these sixe particulars.

I That it is a covenant of God] for so it is called in second of the Proverbs, The strange woman for saketh the guide of her youth, and forgetteh the Covenant of her God; that is, by adultery she violates the mariage bond, and bed, &c.

2 Whereby all forts of people, or persons as in the seventh Chapter of the first Epistle to the Corinthians, If they cannot conteine, let them marrie, &c.

3 May of two be made one flesh as in the second of Genesis; Therefore shall a man leave his Father, and his Mother, and shall cleave unto his Wife, and they shall be one flesh, &c.

4 For the multiplying of an holy seede] as in the first of Genesis, And God blessed them, and God saidunto them, increase, and multiply, &c.

5 To avoide fornication] Never the lesse to avoide fornication, let every man have his owne wife; and let every woman have her owne husband.

6 Mutually

Prov. 2. 17.

1 Cor.7.9.

Gen.2. 24.

Gen. f.28

1 Cor. 7.4.

6 Mutually to comfort each other: ] as in the twenty fourth of Genesis; And Isaac brought her into his mother Sarahs Tem, and tooke Rebecca, and shee became his wife, and hee loved her, and Isaac was comforted after his mothers death. All these fix particulars are the ingredients of this definition: and yet for my more methodicall proceeding, I will reduce those six circumstances to these foure Queries, in the resolving whereof, I shall interpret, and illustrate the whole definition.

I From whence must mariage be sought?

2 Who may, and must seeke it?

3 How many may make the same covenant together?

4 For what end was mariage ordained: Of these in this order; and first of the first.

From whence must mariage be sought?

From God himselfe, and that by prayer; and therefore it is cald a Covenam of God; because God must be called to it; God interposeth himselfe to see how marriages are made, and to blesse them accordingly in heaven, though they bee confirmed on earth. A love principium; was Divinity even among those that knew not God: and as (in the 17. of the AELs) they dedicated an Altar, To the unknowne God; so did they direct their prayers to him too, though unknowne. And among those that knew better things, prayer was so duely observed, that they ever beganne with invocation, where they desired Gods benediction. Abrae

Quarie. I.

Acts 17.13.

Gen. 24-12.

Gen. 24.60.

Gen. 28.2, 3.

Deut.20.5.

Gen. 28.20. Coloff. 3.17.

Rab. Salom.

hams fervant being intrusted with a businesse of this nature, faid and prayed, O Lord God of my Master Abraham, I pray thee fend me good speed this day; and shew kindenesse unto my Master Abraham, &c. And the Virgin (being fent away by her friends after her consent given) was difmissed with a bleffing; And they bleffed Rebecca, and said unto her, thou art our sifter; bee thou the mother of thousands of millions, and let thy feed possesset the gate of those which hate them. And when Iacob was fent to feeke a wife in Padan-Aram, his aged father parted not without prayer. Arise, goe to Padan-Aram, to the house of Bethuelthy mothers Father, and take thee a wife from thence, of the daughters of Labanthy mothers brother. And God Almighty bleffe thee, and make thee fruitfull, and multiply thee, erc.

Those Scriptures which speake of dedicating houses by prayer; and of sanctifying meates by prayer, and of beginning journeyes with prayer, and of entring battels with prayer, and charge all things to be done in the name of God, doe necessarily inforce the practice of this duty in seeking our Mates from God by prayer. It is a devise of the Rabbins that in the name of Ish, and Ishah, is included Iah, the name of God; and that if you take out 10d, and He, whereof that Name consists, then there remaines nothing but what in Hebrew signifies fire; the fire of dissention which consumeth till it bring even to the fire of hell. The morall and meaning is, That God must be implored to be present at the joy-

ning

nine of man and wife, and that they must marry in the Lord; not in Plute the god of riches, nor in Veristhe goddeffe ofluft, &c. And CHRIST must be a bidden guest, or else the Wine of this Vine will be turned into Water, into Vineger, or, which is worse, into the Wine of Dragons, &co.

It is a bleffed thing when God is the maker of the mariage sfor House and riches (faith Salomon) are the inheritance of the father, but a prudent wife comes onely from the Lord; and therefore should from min onely be sought. Saint Ambrose gives this morall of the sleepe of Adam. when God tooke the rib out of his fide, viz. That when we goe to feeke a wife we should be a-fleepe unto the world, and have our eyes only intent on God. Here then, how eloquent I might be in declaiming against the preposterous courles of the world ! In making up the Match how few make God of their counfell? If either by our purses, or our policy, or our promises, or our protestations, or our perjury, or our friends, or by the Devill himselfe and his agents, wee can compasse, and consummate a mariage to our mindes, God shall be excused for that time. Tell them how fit and requifite it is to begin this businesse with prayer; and they will answer as Laban did to Iacob in an other case, It is not the manner of this place, &c. But I could wish that when you speak of manner, and custome, you would doe it in Saint Pauls phrase, Wee have no such custome, neither the Church of

Prov.19.14.

Gen. 2,2 1,

Gen.29.26.

1 Cor.11. 16

God

1 Cor.7.9.

Heb.1 3.4.

Mal. 2.25.

Gen. 1. 28.

John 2.1.

### Gop's Building.

ged. But how ever you have no fuch custome, yet (as you have heard) it hath ever beene the custome of the Church of God to invoke both Gods direction, and benediction upon mariage.

Quarie. 2. Who may and must seeke mariage?
Sol. Mariage may be sought for of a

Mariage may be fought for of all forts, and orders of men, without any exception or exemption: For the speech of the Apostle (in the seventh Chapter of the first Epissle to the Corinthians) is indefinite, If they cannot containe let them marry. And in the thirteenth of his Epissle to the Hebrewes, he said, Mariage is honourable among all men. And honourable itis:

I In regard of the Author, God himselfe, who is Pronubus, and Prasul conjugit, as Saint Amb-

brofe stiles him.

2 In regard of the Time when it was first instituted, viz. In the time of Innocency.

3 In regard of the Place, where it was first folemnized, viz. In Paradife.

4 In regard of the End, and office of mariage, viz. To beget an holy feed.

5 In regard of Gods bleffing, Increase and

multiply.

6 To all which we may adde the confideration of the first miracle that ever God incarnate did, which was wrought at a mariage in Cana of Galilee, &c.

Befides, no man of what order fo ever can promife unto himselfe the gift of continencie; especially seeing he cannot pray for it in faith, (as I shewed at large in the framing of single persons,

Supra fel. +9.

who

XUM

who if they cannot abstaine, they must marry.)

How impious therefore are the decrees of Popes, whereby they forbid the mariage of their Priests? Doth not the Apostle (speaking of Bishops) say: If any beblamelesse, the husband of one wife, &c. And if any man will be (as some of them have beene) so ridiculous as to expound that word Wisc, of the Church: It is cleare as the Sunne; that the scope of the place is not to determine the question whether one Minister may have two Churches; but it was to shew what an one he ought to be, both for the governing of himselfe, and those that are of his Family, who is to be set over any people.

Oh, but they pretend (in the Church of Rome) that it is meere conscience that bindes them to undergoe such a burthen, and to deprive themselves of such a comfort. But (as one replied in another case) Quid verba audiam, dum

facta videam ? For,

There be three, (and but three) maine Beames which beare up that Popilh roofe; and Confei-

ence is none of the three.

reacter shew of holinesse and chastity, than is to be found in all besides them; when as in truth there is no such matter: for, as Saint Augustine truly, under the vizor of vowed chastity there raignes adultery. Indeed the Church of Rome, in making mariage a Sacrament, doth seeme to commend it more than we; but in their interdicting of it to certaine Orders, and rankes of Q 3

Tirus 1.6.

1 Tim 3.2.

Iohn 19.3.

Cælibatus Iohannis non præfertur conjugio Abrahæ,

persons, they honour it no otherwise than the Iewes did Christ, when they cloathed him with a purple roabe. Let those sonnes of Balaam (which exalt their Synagogue fo much by reafon of their vowes of chastity) fay (if they can for blushing) if in any part of the habitable world, there be fuch adulterous, inceftuous, Sodomiticall pollutions, not onely by stealth, but in the fight of the Sunne, in Brothell-houses, and in Stewes erected, maintained, rented, justified, as in the streets of that Mother-citie, where such unjust vowes of chastity are impofed : What doe they but with the Harlot in the Proverbes, both pay their vowes, and also reiterate their filthinesse : And as for our felves, we must know that hee makes the best von, who yowes himfelfe, I fay not in the world, a Virgin; but a Virgin unto Christ; that whether hee bee fingle, or maned, yet hee keepes himselfe un-(potted of the flesh. Truly faith Saint Augustine, The single tife of John the Baptist (of whom the Romanist doth so much glory) hath no priviledge or prerogative above the mariage of Abraham. Confider Moses and Eliah, the one a maried man, the other a Virgin: Eliah called downe fire from heaven; Moles obtained Manma from heaven. Eliah was a Wagoner in the aire; rode in a Chariot through the cloudes: Mofes was a paffenger through the waters, a Traveller on footthrough the Red-fea: God honours them both alike. Then give me a religious Virgin, and I will preferre her before an irreligious irreligious wife, give me a religious wife and I will prefer her before an irreligious Virgin, &c.

2 Presumptuous pride, herein seeking for a greater perfection than the Law requires of them; and this hath a spice of their workes of super-erogation, which are indeed words of super-arrogation, &c.

3 Humane policy; for hereby they keep their wealth together, which inables them not onely to maintaine their royall estare, but also begets admiration in the world of their transcendent glory, and thereby they allure the best Wits to side with them, who have the best promotions.

How many may make the same covenant together?

This appeares in my definition of mariage, viz. That two may be made one flesh; Two, and but two.

It was thus in the first Institution, And Adam faid, This is now bone of my bones, and stesh of my stesh: she shall be called Woman because she was taken out of man. Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they two shall be one slesh.

And it was thus in our Saviours exposition.

They are no more two, but one flesh .:

And twas thus in Saint Pauls application in the fifth to the Ephesians; For this cause shall a man leave his Father, and Mother, and shall be joyn'd to his Wife, and they two shall be one slesh. And Saint Bernard, to this purpose, saith, One God hath ordained one Woman, for one Man. Then let this bee well weighed, Thou, and thy

Quarie. 3.

Gen.2.24.

Manh. 19.5.

Ephel. 5.31.

Vnus, unam, uni, &c. Ber.

Tu, & uxor

Finxit homi-Ædificat cofam.

Gen.3.20.

Animaloccasiomatum. Aristotle Mas lesus.

Gen. 2. 18.

Wife; for hence began the world, God built the woman; Man was but figmentum; but Woman was Adificium; Woman is an artificiall building; and from the rafter or plancke of this Rib was the world built: for this cause was Evah called the Mother of all living: for by bearing, she is the meanes to continue a kinde of immortality among the sonnes of mortall men. No fooner was man made, but by and by a woman, too; Not a creature upon occasion; nora Male maimed and imperfect : Philosophie, in this, speakes too dully: but God himselfe (out of counfell, and skill) builds her as the exacteft peece of all his workemanship; and no sooner was the a Woman, but prefently a Wife; forhat Woman and Wife are of the same standing; and the first vocation of Man was Maritari, to be an husband; Man and Wife are the first Parity, and the originall of all other paires; for Master and Servant; Father and Somne; King and Subjest; come out of this paire. The beginning of Cities, Familyes, Countryes, Continents; the Militant, yea the Triumphant Church; the Mother of the Mother-Church, yea of no small part of the kingdome of heaven is this Vxor tua, Thy Wife. And as shee being thine, thou art tyed in affection to her, fo to her onely. The heart indeed hath three corners; but there is never a corner in thy heart which is not hers: for God he made but one Woman, of one Rib, for one Man. And indeed so holds the tenure of holy Writ; first from God himselfe, I will make him

Gen. 2.23

Math. 19.4,5.

Gen. 4. 23.

an helper like unto him; not helpers : Then it was the Fore-mans verdict. This is flesh of my flesh. and bone of my bones, This, not They. Thirdly it was ratified by (the second Adam) Iesus Christ, He created them Male and Female; not Females; And, a man Shall leave Father, and Mother and cleave unto his Wife; not Wives: And they two shall be one flesh, one not more. And it is well obferved that there was no congruity in that speech of Lamech, Heare my voice yee Wives of Lamech; for God did never grant a dispensation for a plurality in this kinde: It is onely the Divels dispensation, who will not (for his owne ends) sticke to dispense with a Tot, quot. And it is remarkable, that Zillahthe name of Lamech's fecond wife, doth signifie a shadowe; to intimate unto us, that he who betakes himselfe to more than one, hee betakes himselfe but to a shadowe, there is not that subsisting comfort. in it which is conceived and expected. And yet there have beene too many, who while they have hunted for these shadowes, they have made but shadowes of their bodies, shadowes of their goods, shadowes of their good names, &c. That a man may justly fay unto them, as once Diogenes did to the like, They are pictures without pence; and, which is worfe, they have not one good letter in their names to lay to pawne. I conclude then that Polygamie was ever a thing blame-worthy in it felfe (though much used, I confesse, both of Iewe, and Gentile) and in favour of it there have beene made three maine Objections:

## GOD'S BUILDING.

Objections; which I will endeavour to fatisfie in order; and fo proceede to that which remaines.

Object.I.

The Example of the Patriarchs; for if not lawfull, furethey would not have used it, they being as good men, as ever the dew of heaven watered?

Sol.

Saint Ambrose, studying with him selfe how it came to passe that our fore-fathers had so many wives at once, doth answer himselfe in excuse of them: Truely when it was a custome, it was not a crime. But his Certe hath no certaintie in this particular; and we (in Gods building) may not build upon uncertainties. For though it be true which Saint Augustine saith, That Custome in sin, takes away the sense of sinne, in respect of us; yet you must know and acknowledge that Custome in sinne takes not away the guilt of sinne before God: That we may therefore answer somewhat more fully, Consider with me these three circumstances; viz. The original, the Event, and the Ground of it.

certe cum fuit mos, non fuit culpa. Ambr.

Consuetudo
peccandi, tollit
sensum peccati.
August.

Gen.4.23.

Gen.2.14.

I The Originall was in that most savage, and unsatisfied Tyrant, Lamech; who first brought in that incongruitie of speech, Heare my voice yee mives of Lamech; and his example greatly prevailed, and then especially, when there was no King in Israel. But this very Originall confesseth (as well as it can speake) that from the beginning it was not so; for Adam himselfe had resolved it otherwise.

2 The Event; wee never heard of any Poly-

gamist that carried it well, but what fruit it had betweene Hadah and Zillah at first, it retained ever after: for it caufed trouble; I, and trouble to the best that ever used it : What a stirre had Abraham with Sarah and Hagar, and their children? The emulation betweene Rachel, and Leah, what heart-griefe it brought to lacob? and what a strong cord to draw him into other finnes? When Moses speakes of Esan's two wives, he addes, that they were an heart-griefe to Isaac and Rebecca. How was Elkanah troubled to fatisfie and recompense his wife Hanna, for the reproch of Peninnah, her corrivall? How did Salomons many wives flesh him in idolatry ? &c. All which, and a thousand other troubles fay that, From the beginning it was not fo.

3 The Ground of it, was (at the best) Infirmitie and weaknesse in the Fathers, because they degenerated from the first Institution in Paradise; but this was not then so great a sinne as it is now:

I Because they did it out of Ignorance and infirmitie; it being not then electely revealed; and the generall custome of that age bearing them out; and there being no manifest law to the contrary, and so in some fort they sinned not against conscience.

2 Because how ere God did not dispense with their so doing, yet it pleased the Divine indulgence, (their temporall blessings standing upon a multiplication of seed) in silence,

Gen. 26.35.

## God's Building.

Aff: 17.30.

and as it were loving connivence to passe by this over-sight; as the Apostle speaks in another case, The time of their ignorance God regarded not, &c.

object.2.

The speech of the Prophet Nathan to David, Hee gave thee thy Lords wives into thy bosome? &c.

Sol.

This Thewes not the lawfulnesse of it: but either,

Abulens. in lo-

I God's giving them into Davids power, and hands; that is, under his authoritie. Or,

2 God's relaxation of the generall Law, to use that libertie, if hee would, according to the swinge of the times; he having reserved for the Spouse of spiritual mariage, the right of restoring the rule of carnall mariage; and for the second Adam the reducing of mariage unto the first Institution, as it was given to the first Adam.

3 Gods Indulgence, in giving David leave to take livery, and feifin of his Kingdome, according to the manner of those times, which was by taking unto them the Wives, and Concubines of their Predecessours: therefore Adonijah (affecting his Fathers Kingdome) desired Abi-shag; and Absolom went in to his Fathers Concubines.

Object.3. Deut.21.15,

God's Approbation; as in the one and twentieth Chapter of Deuteronomie, where he takes order for one that hath two wives, and children by them.

Sol.

God did not Approve of the doing of it; but when it was done hee provided a law to avoid greater greater confusion: so that this Taleration for the time, was no Approbation, but in some fort like the case, wherein a Bill of divorce was granted by Moses, which how our Saviour interprets, you may see, Mar. 10. Adde to this: that,

I Each Toleration presupposeth some Disorder, for that which is just is able to justific it

selfe; faith Aquinas.

2 A Priviledge of private men doth not make a common law for all.

3 There be some actions recorded in Holy Writ which were singular, and died with them that did them.

For what End was Mariage ordained?

I answer in my Definition, that it was ordai-

ned for three especiall ends: As.

I For the multiplying of an Holy feed; where two things are included; The one that mariage is intended for the propagating of children; for when God had created male and female, hee said. Increase and multiply.

Alcibiades asked Socrates, how he could endure to heare the Scolding of his Wife, Zantippe? Socrates answered him with another question; How can you endure the Glocking of your Hens? O, said Alcibiades, my Hens hatch me Chickens; and my Wife, said Socrates, beares me Children, and that makes amends for all.

The End of mariage is Issue; and it is therefore called Matrimonium; because they who marry, Pater & mater esse meditantur; It is the action of Nature, and the perfect worke of all that

Quarie. I.

Gen. 128.

that have life, to beget their like, and to leave a feed behinde them, to preferve their Species; and to continue their name, and posterity upon earth; to represent and shadow, in some fort, immortality, by deriving life from the root into the branches, from the father to the sonne, and his sonnes some, from generation to generation.

The other that it is for the procreating of an holy feed, whereby the Church of God may be kept an holy and chafte company to wor-Thip God from age to age; fo that our defire of having children, must aime at the enlargement of the Church: for that which God feekes in mariage, we must also chiefly aime at ; but hee feekes a godly feed in the fecond Chapter of Malachie; and confequently so must we. A godly feed, that is, a feed arising from godly meanes: forthose plants which grow up from a formall feed, are ever better than those which spring from the lust and fatnesse of the foile. Northat godlinesse comes from the loines of the father. or from the wombe of the mother; but it is God's promise in the hundred and twelfth Pfal. That the feed of the godly shall be mighty upon earth. And in the hundred seven and twentieth Pfalme, he calleth children an inheritance of the Lord, and the fruit of the wombe is his reward; fuch a reward indeed, that Abraham accounts all his bleffings, to bee nothing in comparison of this; for he cries out, O Lord God what wilt thou give me, feeing I goe childleffe? And Rachel (as wearv

Ex tradhee.

Pfal. 113.2.

Pfal. 127.3.

Gen. 15.2.

weary of her life) cries out, Give me children or I dye; so deare account wee make of children which may succed us in the sless, but (except God adde the blessing of his grace to these blessings of our nature) they will prove no better than a Curse from God, and a Crosse to us; and we were better to lament and mourne with Rachel, because our children are not, than to lament with David because they are naught.

And though, indeed, it be hard to find an old Simeon who imbraceth Christ just before his death: yet it is much harder to find a young Samuel who is the Lords from his very birth. Though it be hard to finde an old Sampson who kils more (finnes) at his death, than in his life a vet it is harder to finde a young David, who hath flaine (a Lion, and a Beare) the ramping, and ravening finnes of his youth. Though it be hard to finde an old Paul, zealous in the evening of his age; yet it is harder to finde a John Baptiff, or a Ieremie fanctified from their mothers wombe. And therfore, seeing it was the will and work of God first (by resolution) to make two of one, and then (by composition) to make one of two, that the feed descending from them might be anholy feed unto the Lord; the maried couple may hence be put in minde that (when it shall please God to bleffe them in the branches of their bodies) their care and prayer may be that (like Gideons fleece) they may be moistned with the dew of heaven in their foules.

2 For the avoiding of fornication; that is,

Gen. 30.1.

Mat. 2. 18

2 Sam. 18. 33.

Luke 2. 29.

Iudg. 16. 20.

1 Sam. 17. 36.

Ier.1.5.

Ads 20.31.

I Cor.7.2.

that it might bee a soveraigne meanes to slake, and subdue the burning lusts of the sless, and so to avoid the sinnes of uncleannesse. And therefore Peter Lombard saith well, that mariage before the Fall was only a duety, but now it is also a remedy: for Saint Paul saith, To avoid formication let every man have his owne wife, and every woman have her owne husband. They erre then, who thinke the communion of man and wife cannot bee without sinne, except it be for procreation; for there are other ends, you see, as well as that, and among those this is a principall one, namely, for the avoiding of fornication.

I could here nicely (but that it is needlesse) distinguish of uncleannesse, how it changeth the name, according to the quality of the persons that commit it. If it be with a maried woman, it is called Adultery; if with a single woman, it is called Fornication; if with ones cosin, it is called Incest; if with either maried or single, it be done by violence, it is called Rape; if it be the sinne of Onan, it is called Pollution; if betweene man and man, it is called Sodomitry,&cc. But call it what you will, and be it what it can, Mariage is a lawfull and usefull way for the avoiding of it.

3 Mutually to comfort each other; that is, that the maried couple may in a more comfortable manner performe the duties of their calling, and the better sweeten such crosses as befall them.

It is a true faying: Friendship either makes or feekes a likeneffe of disposition: and being sur-

ned

Adulterium est quasi ad alterius torum ire. Isidor. Etym. ned it is as true; That a likenesse in disposition either makes or seekes friendship. If God had made thy wife of some other matter, happily thou wouldst have cavill'd, as the fonnes of 14cob did with Hemor, faying; I cannot confent unto thee because thou art not as I am : but Gop prevented all occasions of dislike, when he made Adam an helper out of himselfe, in whom as in a true glasse he might behold his owne Image. having one and the selfe-same flesh, one and the selfe-same spirit to informe that flesh, one and the felfe-same reason to rule that spirit; one and the selfe-same religion to rectifie that reason. The word which the Holy Ghost doth use in the Hebrew, is very emphaticall; hee built the woman: as if the man and his wife made but one entire and perfect building: Man being as the foundation, the woman as the roofe; and the Children as the joynts to hold this building fast together. Then the woman, for her comfort, may justly challenge, though not (with Iefabel) the folerule in Ahab's house; yet (with Sarah in Abraham's house) such authority that she be not despised in the eyes of her fervants. That which Plutarch observes to be in use among the Heathens, namely, that on the day wherein the mariage was folemnized, the Bride challenged of the Bridegroome, Vbi tu Cajus, ego Caja; why should it not bee granted among Christians? When it is but just and fit that where the man is master, the wife should bee mistris: for they breath like those famous Twins in the History, afflict

Gen. 3 4. 85.

Hippor. Gemil.

afflict but the one, and the other languisheth.

Somethere be, who are never in their right Cue, but when they are inveighing against women, whom they untruly terme a necessary evill, the theefe of mans life, an itching wound, a delicate distraction, a delightfull disease, a sweet poylon, a purgatory on earth, a Looking-glaffe of vanity; the strength of will, the weakenesse of understanding, the exercise of patience, the trouble of reason, the pride of beauty, the abuse of love, the mother of jealousie, the falsisier of confidence: If rich, the will be imperious; if faire, venereous; if foule, odious; if proud, beyond his ability; if witty, abusive; if you handle them gently, they are nettles, if roughly they are Waspes; these and many other foolish comparisons they make, which I vouchsafe not to repeate. Such malaperts as these are fit to make Priests for Baal, who will not stick to lash and slash their owne flesh. But know my beloved, that Husbands must not bee unto their wives (like Boanerges) the sonnes of thunder; but (like to Barnabas) the sonnes of consolation; your affection it must be sincere, Sinecera; pure honey without wax, or any other adulterate admixtion. You must neither trespasse against them, by being Lions at home, like churlish Nabal; nor yet by being lascivious abroad, like Indah.

Marke 3.17. Ads 4.36.

Domi Ceviendo Foras lasciviendo.

> How sweetly wrote Tully to his Terentia? Sweeter (me thinkes) than in his letters Ad Atticum: He professeth hee would know no Muse bur

but Terentia; Terentia his Melpomene in banishment, in prosperity his Thalia: and all we that are husbands must make good his protestati-

on in our practice, de.

And as the Man must thus comfort his Wife. forhath God made her (like little Zoar) a Citie of refuge for her Husband to five unto in all his troubles: She must (as Salomon faith, she will) doe her Husband good, and not evill all the dayes of her life. Good in his body, by cherishing it; good in his minde by quietting it; good in his estate by keeping it. If her Husband be in affliction, thee must not ( with 10bs Wife ) come in for the Divels Sollicitour, and make him murmur against God; but she must pacify him with gracious words. Or if her Husband bee about a good worke, the must not discourage him, as Micholdid David. Or if he be about an evill worke, the must not encourage him, as Iefabell did Ahab; but dehort him, as the Wife of Pontius Pilate did. She must not (like Zipporah) breake out into bitter words, Thou art indeed a bloudy Husband unto me. Neither may she (like Vashty) be headstronge; and when her Husband fends for her, fend him backe word, that fhee will not come; as if the were not made out of his Rib, but he out of hers. It is a just punishment inflicted upon all imperious, and overruling Women, that they should have no power to make a Will when they dye, because they would have their will in their life time. You that are Wives remember that you came not from

Gen. 19.20.

Prov. 31.13.

Iob 2.0.

2 Sam. 6.16. 1 Kings 21.7.

Mat. 27.19.

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from the braine, as if you had wisedome and

discretion enough of your selves: but from a Rib neere the heart, to teach you that love is the greatest part of your duty. The perfection of love, it is the reflexion of love; love is a Iewell of that price that nothing can buy it, but it felf. Then if you finde your Husbands love to be of that levill, that indeed you are the better part of himselfe; then doe not affect (by a preposterous rule) to make his sheafe bowe, and doe homage unto yours: and let not your tongues (like the wheeles of Iehn's Chariot) march madly; for then you'l be so farre from comforting him as his yoke-fellowe, that he will thinke himselfe yoked indeed. Will yee have a true glasse to looke in ? Then looke upon Sarah, Rebecca, and Abigail; In Rebecca you shall fee how to behave your felves towards your Children; in Sarah, how towards your Husbands, if they be good; In Abigail, if they be bad. Imitate thele; so shall you be a comfort unto them; and receive comfort from them; and by this it will-

Gen.37.7.

2 King 9.20.

Quest.12.

Answ.

Queft.13.

Anfw.

That our Mariage may be in the Lord, What should we chiefly doe before we marrie?

appeare that you came out of Paradife; and that

you are Wives of Gods owne making.

We may doe well to fee that wee make a right chorce; and an holy contract.

What should we looke unto in our choyce?

Both that we choose not within the degrees forbidden; and also that wee looke more to inward goodnesse, than to outward goods.

You

You have seene already what Mariage is, and the Ends thereof; I come now to acquaint you how it may best be perform'd in the Lord; that so in your Family it may bee Go D's foundation.

And to this end we will confider,

Contract.

The Parent, to give the Bride.

The Priest, to Blesse them.
The Friends, to Rejoyce with them.

Consequents, Scohabitation.

Communion.

I will handle these in this order; and therefore I must begin with those things which goe before Mariage; the first whereof is that which I call, Choice: and therein we must have speciall regard;

That wee choose not within the degrees forbidden; namely, neither within the degrees of Affinitie, or Consanguinity of kindred and bloud; for these are expresly prohibited in the eighteenth Chapter of Leviticus:

R 3

6 None

6 None of you shall approach to any that is neere a kinne to him, to uncover their nakednesse, I am the LORD.

7 The nakednesse of thy father, or the nakedne (e of thy mother, thou shalt not uncover : Thee is thy mother thou shalt not uncover her nakednesse.

8 The nakednesse of thy fathers wife halt thou not uncover : it is thy fathers

nakednesse

9 The nakednesse of thy sister, the daughter of thy father, or daughter of thy mother, whether shee be borne at home, or borne abroad, even their nakedne (e thou Levit. halt not uncover.

18. 10 The nakednesse of thy sons daughter, or of thy daughters daughter, even their nakednesse thou shalt not uncover : for theirs is thine owne nakedne (Te.

II The nakednesse of thy fathers wives daughter begotten of thy father (The is thy fifter) thou shalt not uncover her nakednesse.

12 Thou shalt not uncover the nakednesse of thy fathers fister: shee is thy fathers neere kinswoman.

13 Thou shalt not uncover the nakednesseof thy mothers fister: for shee is thy mothers neere kinfwoman.

14 Thou shalt not uncover the nakednesse of thy fathers brother, thou shalt not approach to his wife : shee is thine Aunt.

15 Thou

15 Thon shalt not uncover the nakednesse of thy daughter in law: shee is thy sonnes wife, thou shalt not uncover her nakednesse.

16 Thou shalt not uncover the nakednesse of thy brothers wife: it is thy bro-

thers nakednelle.

17 Thou shalt not uncover the naked-Levit. nesse of a woman and her daughter; nei-18. ther shalt thou take her sonnes daughter, or her daughters daughter, to uncover her nakednesse: for they are her neere kinswomen: it is wickednesse.

> 18 Neither shalt thou take a wife to her sifter, to wex her, to uncower her nakednesse besides the other, in her life

time, &c.

The meaning is, we must not (in mariage) come neere the kindred of our flesh, or the flesh of our flesh.

These Lawes are Leviticall, and Ceremoniall, and doe not thereforebinde us in the New Testament?

Not true:

I Because the Canaanites, long before the enacting of these Lawes, were grievously punished for the breach and contempt of this order.

2 Because the same Lawes are urged in the New Testament: Iohn the Baptist said to Herod, Marke 6.18. It is not lawfull for thee to have thy brothers wife, &c.

R 4

3 Because

object.1.

Sol.

Lev. 18.3,24.

Marke 6,38.

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	3 Because Nature it selfe, by proper instinct, abhorred such kinde of conjunctions; and they were, from time to time, forbidden by the Hea-
	thens, as well as by Christians, &c.
Object. 2.	Did not the sonnes of Adam marry with their
Sol.	They did; but it was a case of necessitie, which could not be avoided; and therefore (for the time) warranted by Divine dispensation: for God having given his expresse commandement
Gen. 1 28,	to Increase, and having made no more; they must needs joyne issue together: but this was Repealed in the eighteenth Chapter of Leviticus, &cc.
object. 3.	After this, Abraham maried his fister ? for
Gen. 20. 12.	fo Sarah is called in the twentieth Chapter of Genesis.
Sol.	Sister was a name common to the kindred of that fex; and to those that were brought up in the same family as children. Thus Sarah: for after her fathers death, sliee was brought up in Abraham's fathers house together with him; she was neere to Abraham, of his elder brother: and
	this is without doubt, that God in those dayes did tolerate many things which yet he did not approve, &c.
Object. 4.	It is said in Levitions, That, thou shalt not di-
Levit.18.16.	Scover the nakednesse of thy brothers wife? And yet in Deuteronomie it is said, If the brother died
Dent. 25.5.	without issue, the brother must raise up seed, &c.
Sol.	It is God's special exception from the generall Law; and peculiarly directed to the Israelites

raelites upon special cause, that the name of the the first borne might not be extinguished: It fore-signifying Iesus Christ, that should for ever sanctifie his brethren: and therefore it was proper to the Iewes-

The fecond thing that wee are to looke unto in our Choice, is that we looke more to Inward Goodnesse, than to Outward Goods.

There be but three kinds of good things viz.

I Of the Minde; the naturall endowments, of Wit, Memory, Discretion, &c. Or the gifts of Grace, as Repentance, Faith, Humilitie, &c.

2 Of the Body; as Beautie, Strength, Comli-

neste, &c.

3 Of the World; Riches, Honours, Friends, &c. Now of all these, the first must be chosen: and that.

I Because the neglect of this was one principall cause of destroying the old World, by the

Floud.

And therefore, as Abraham observed this in the mariage of his sonne Isaac; taking, for this end, an oath of his servant: I will make thee sweare by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my sonne of the daughters of the Canaanites, amongst whom I dwell; but thou shalt goe unto my countrey, and to my kindred, and take a wife unto my son Isaac, &c. So if we will shew our selves to be the children of Abraham, wee must doe the workes of Abraham; and this especially among the rest, that we yoke our children with such as

Gen. 6, 2, 3.4

Gen.24.3.

are

are true Beleevers; for, If Iacobtake a wife of the daughters of Heth, what availes it mee to live? faid Rebecca in the 27. of Gene. v. 46. And yet how many offus with Sampson (in the thirteenth of Iudges) goe downe to Timnah to feek wives? To whom I may fitly fay, as his Parents did to him at the third verse: Is there never a woman among the daughters of thy brethren, or amongst all my people, that thou goest to take a wife of the uncircumcifed Philistines? Will no Tree please thee but that which is forbidden? dre.

2 Cor. 6. 14.

Nehem. 1 3.24

Ezck.18.2.

2 Because without a due regard of this we shall be unequally yoked, (as the Apostle speakes) and fo hinder religion in a family: For as the Iewish children, (whose Fathers maried wives of (Ashdod) spake halfe Hebrew, and halfe in the speech of Ashdod. So the errour of love hath begotten in some the love of errour; and the husband taking the apple of dilobedience from his wife, for the most part their childrens teeth are therewith fett on edge.

3 Because in seeking a wife we should follow the Bridegroome of our foules; who in his Sponfe (the Church) hath no respect to outward priviledges: he craves no Bullocke out of the stall, nor Goate out of the fold; hee regards not the rich more than the poore; but in every Nation, hee that feares God, and worketh righteousnesse is accepted of him: and we must shew forth the vertues of him that called us.

obect.

But Christ maries us when we have no beauty?

True:

True: for he can make us good; but this is Sol. no encouragement for thee to marry one whom thou knowest to be bad. There may feeme some piety in it (as that thou hopeft to convert her) But fure I am there is no Christian policy in it: for as, when Mofes maried an Agyptian, Ethiopian, hee found it as hard to change her qualities as her colour: fo thou shalt finde it an harder businesse than thou art aware of, to make the spirituall Leopard change her spots. Yea, (as Saint Augustine well notes) fuch is the nature of things, for the most part, that when the good is joyned in mariage with the bad, the bad is not better'd by the good, but the good corrupted by the bad out to the point of the bad a story be

4. Because in truth there is nothing to be defired in man, or woman, but goodnesse. What is beauty without difcretion but as a lewell of Gold in a Swines fnout of Womens beauty is like Phidias's Pictures, glorious to the eye, but blemished with every breath. A little cold pinches it, a little heat parches it it is, at the most, but skinne-deepe; fubject to more cafualties than there be Faces; and a very Golgotha of rottennesse within. What advantage hath a man in a wide house if his wife be contentious? Is it nor much better to fit in a corner where one may be drie, than to be vexed with such a continuall dropping.

Truly, better were Boaz to take Ruth from among the Gleaners; and Iacob to serve twice feven yeares for a Wench that keepes Sheepe;

Ruth 2.3. Gen. 29.30.

than

than to have a painted Iefabel, a treacherous Athaliah, &c. And (as now the world goes) have we not all need to be taught this lesson? For, for ought I see, Religion (in choice) beares the least sway: What are now the questions? What Portion? What Ioincture? What money in hand? What Security for the rest? Not a syllable, how for Religion? What knowledge? What seare? What other graces of God?

Gen, 3, 18.

Godintended mariage for good: he faw and faid, It is not good for man to be alone, and therefore hee made him an helpe. But when I say it was ordained for good, I would not have you mistake me, as if I meant, for goods: That, indeed, were a pleasant point for them that previ upon filly women, and make nothing of matrimony but a money, matter. A rich man being asked, what his Religion was ? Made answer, Good enough; meaning, that if he had gold, hee had his god, and that all his religion was in his riches. There be a great many such in the world whom if you aske what they chiefly defire in a Wife? They will answer, Good enough. Such husbands are like Idolatours; for as Iob faith of them, that they fay to the Wedge of Gold, Thou art my confidence: fo say these to the Wedge of Gold, Thou art my Wife; for in truth they are maried to Gold, and not to a Wife: I would have fuch men remember that when Eve was brought to Adam, the brought nothing but her selfe; for all the world was given to Adam before the was made; and if all was his before, what had thee that came after, but her selfe ? Tacob

Tob 34.24.

lacob ferved feven yeares for Rachel; and bought his wife with his service; and those many yeares feemed unto him but a few dayes because he loved her: but now men must be hired to take wives; as if to take a wife, were to take up a crosse: and hence it often comes to passe that mariage is not good, because the end of it is for goods: right Achfaph's dialect, who (at her mariage) craved fprings above, and fprings beneath. Wanton Dinah, Subtle Dalilah, Scorning Michol, gainefaying Zipporah, fullen Vashty, shall passe upon these termes: and were she as obedient as Sarah, as wife as Deborah, as religious as the Shunamite, as devout as Hannah, as well-affected to the Word as Lydia; yet Si nihil attuleris, &c. There is a Proverbe, that, Monie makes a man; and some men will by no meanes marry, unlesse they may be made by it. These will have no wives but of the first Institution, namely, So many Helpes.

But what? May a man have no respect to

outward things.

Doubtleffe he may and my reafons are,

I Because it is fit that as for age so for estate, there should be a proportion; for God (saith the Apostle) is not the author of confusion. The wise man (Pittacus) being asked by his friend, what manner of woman he thought fittest to make his wife? Answered, thy equall: lest if thou overmatch thy selfe either in blond or good; (as wee say) thou finde her not thy wife but thy mistris. Women (for the most part) have mindes as great

Iofh. 15. 19.

Gen.a. 18.

06.

Sol.

1 Cor. 14. 33.
Pari jugo dulcistractus.
Sicut inaquaks
veniunt ad
arara juvenci:
Tam malè, &cc.

Miner si pede calceus uret: Si major, &c.

Vxori nubere nolo meæ. Martial.

2 Cor. 12.14.

2 Kings 10.15

2 Sam. 19.29.

great as their meanes; and if in any kinde they can but conceive themselves to be their Husbands better, they will soone take him to be not their Head, but their Servant. If they be rich, they will be sure to rule: And that house is like to be well governed, where the Sword is subject to the Distaffe. It is hard to determine whether it be better to marry one that is much thy Superiour, or thine Inferiour: for, Pauperem alere difficile est, (said Aureolus) Divitem ferre tormentum; And therefore it is good advise, Sivis nubere, nube pari.

2 Because that rule of Scripture in the second Epistle to the Corinthians, binds us to have a care to dispose so of them, that they may enjoy that more blessed thing, viz. To give, rather than

to receive.

Then I doe not altogether difallow fecondary respects in mariage; but I would not have them to be chiefe in the matter of choice. I confesse, Hagar may dwell with Sarah, yet I would have Sarah to be Mistris; and if at any time Agar affect priority, then to fend her packing. And as Iehu sometimes said to Iehonadab, Is thine heart upright as miners? Then give meethy hand. So me thinkes this were fit to propound to the woman : I am thus, and thus, &c. What artthou? Is thine heart upright as mine is? Then give methy hand. But if it be not, then (as David faid to Mephibolbeth) why speakest thou any more of thy matters? So may I say unto you in this particular; talke not of Portion, Layneture, &c. when

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when you differ so much in the maine.

How may wee so choose that (in probability at least) we may choose vertuous wives.

Lookes.

Talke, and Silence.

By Apparell.
Company.
Education.

You have heard that the first thing that may doe well to goe before Mariage, is a godly Choice: in which we must have especiall regard both to the Degrees forbidden; and also to Vertue and Goodnesse. But because Vertue is a separate and hidden thing in the heart, therefore it is not unfirty inquired, by what outward expressions it may best be discerned? Now for my

fuller farisfying of this Quarie, I have fet down fix notes, or fignes, of which briefly, and in order; but before we come unto them, be pleafed

to note by the way that there be five kindes of Mariage.

A Mariage of Honour; ] as when Christ and his Church are maried together, and thereby made one Mysticall body: but this is not the

subject of my present discourse.

2 A Mariage of Labour ] as when men draw wives to them by the fingers, and not by their Fame, and good report: and of this that speech was wittie and good of a Widow, who (being demanded, Why doe you not marry againe, seeing you are so rich?) replyed, Truely it is because

20eft.14.

Answ.

Gen. 6.2.

because I cannot yet finde a man that loves my person, so well as my possessions.

3 A Mariage of Lust; ] as when the eye is both Parent, and Priest, to begin and consummate the match. It was that which corrupted the children of God, and first caused their revolt; namely, that they chose their wives by the Eye.

4 A Mariage of Griefe; ] as when ungodly persons joyne issue together, of whom the proverbe is good, It is better that one house be troubled

with them, than two.

5 A Mariage of Love ] as when an honest man, and an honest woman are joyned in the seare of the Lord: Now, for the Mariage of Labour, men choose by the Weight of the Purse; so that be heavie, no matter though shee be light: for the Mariage of Lust by the amiable Countenance: For the Mariage of Griefe, by the likenesse of vicious Inclinations, and affections: but for the Mariage of Love, by these six observations.

I By the Eare; The voice of the people, is commonly the Eccho to the voice of God: A private man may speake out of ignorance, envic, or partiality; but it is hard to endeare the Multitude. It is true, that Report too often plays the Curre, and Openneth when shee springs no game? It is true, that there was never any one so bad, but they had some would commend them? It is true, some people coozen the world, being bad, and yet not thought so? And that in others the world it selfe is coozened, beleeving them

Vox populi est

Falfus bonor
juvat, & mendax infamia
terret, quem
nifi mendofum,
& mendacem?
Iuvenal.

to be evill, when they are not? And therefore a good name from uncertaine report is not worth much; for wee may fometimes put in all the Grains of allowance, and yet find them too light: And it is as true, that a good name from the mouth of the wicked; is worth nothing at all; yea, Seneca tells you, that their praise is a great disparagement: which made Themistocles (when he heard that certain vicious persons had commended him) to cry out, What evill have I done? But when such as are good themselves, doe give a good report of another, out of their owne experience, then may'ft thou be fafely credulous. Yet take this caution together with thy credulitie: Learne of Socrates, to know him well to whom thou trustest both thine eares: and remember that report is (like a shadow) ever greater, or leffer than the body.

2 By Lookes; ] For Salomon saith, That Wifdome is in the face of him that hath understanding. And we say, Markethem whom Nature hath marked. The visage is for the most part a Prognostication of Vertue or Vice. And yet Cleanthes (who undertooke to reade the minde, in the body) might well have failed in his judgement, had not Accident helped, when Art sailed him. They that write of Physiognomie, discover certaine conclusions demonstrable in the lines, and Symmetry of the face. And in Scripture we finde mention of the Proud, Angry, Wanton lookes; because (by a Metonymie of the effect) thereby we bewray our Pride, Anger, Wantonnesse, &c.

Prov.27.24.

Plus cafus,

Saint

1 Co1.6.19.

A&.3.10.

Saint Paul stiles her (that possesseth her vessell in holinesse) a Temple of the Holy Ghost; and if she be the Temple; sure I may well resemble a modest countenance to that gate of the Temple, which is called Beautifull. And if the Portch be so beautifull, O what is the Palace it selfe? Yet that thou may'st not trust too much to thine eyes, (which are many times but a false paire of Spectacles) remember that all is not gold that glisters. If shee whom thou couldest love, be faire without, pray she may be so within, too; tor though her head be of gold, yet (like Nebuchadnezzars Image) her heart, or some part may be of clay.

Some women are like Painted-cloth; Looke on the one side, and thou seest Virgins, Vertues, Queenes; but on the other, nothing but parches, and ragges: And then what a match hast thou made, when thou hast gotten a Picture to thine Eye; and a Poison to thine Heart: Golden chaines,

and filken fnares?

Cant.5.5.

The facred Spouse in the Canticles, is said to have her hands full of Myrrhe, which drops from her fingers is and this Myrrhe preserves from corruption: her lips are coloured with a blushing Vermilion, betokening Modestie, and Shamefastnesse in words: her Eyes are called Doves-eyes, for their Puritie: she weares Eare-rings of gold, as not daring to listen to any uncleane communication: her nose is compared to the Gedars of Libanus, which (as you know) are held Incorruptible: and such (in a qualified sense fense)

are

are all the senses of a Christian Firgin to be, that so shee may both be knowne, and chosen

by her lookes.

And this indeed I chiefly speake to you, that paint fo thicke, that at the day of Iudgement (as Saint Hierome justly doubted) God will never be able to acknowledge you for his workmanship? To you, that with your itching glaunces proclaime the wantonnesse of your mindes, and the loofenesse of your lives? To you, that fo frizle your heads with borrowed haire? To you, that lay open your nakednesse to all beholders; giving them (by this light of parts displayed) hopes to enjoy the whole bodie; for if your wares bee not vendible, why doe you open your shoppes? To you, that by your Venercous thoughts defloure your felves, &c. What doe you but espouse your felves to the Devill, who wooes, and it feemes hath wonne you: fince that for his fake you so horne your heads, consult your looking-glasses, varnish your face, powder your haire, and rob all the creatures, yea, the dead themselves, to tricke and trimme your living carkasses? It is so well knowne that birds of the gayest feathers have, for the most part, the most unsavoury flesh; that I trust now men will looke better to it, than to choose such as you by your lookes, &c.

3. By speech and silence ] she must be such an one as well knowes how to speake; and better how to hold her peace. It is hard to determine

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whe

Prov. 13.14. Prov. 3.18.

Iam 1.26.

Lingua animi Mercuius.

Prov. 31. 26.

Pfal. 1.3.

Prov. 25.11. Hugo Card. whether be the weaker veffell, she that knowes not how to feake; or she that knowes not how tobe filent. Salomon compares the tongue of the wife to a fountaine of life; and to a Tree of Life: wherein hee tacitly teaches fuch as speake, to have a care that they preserve this fountaine pure; and diligently prune this Tree, that it may bring forth good and wholfome fruit unto the hearers. What St. lames speakes of the Man. give me leave to apply to the Woman; That woman that seemes to be religious, yet bridles not her tongue, that womans religion is in vaine. And were this truth received, fure more would bridle their tongues, and fewer seeme religious. The tongue was anciently tearmed the Index of the minde; for as by an Index we know what's contain'd in the booke : So by the fpeech we may give a shrewd guesse at the heart. It is the praise of a good woman (in Proverbs 31.) That she opens her wouth with wifedome; and she deserves in this respect, that Bleffed-mans commendation in the first Pfalme, for the brings forth the fruit of her lips in due feason. Her words are like apples of gold in pictures of silver. They are not only golde for their worth, but also framed to filverlike opportunity: There being a time when nothing, and a time when fomething; but no time when all things are to be spoken. Some have faid, that hurt never comes by silence; and they may as well fay, That good never comes by speech: for where it is good to speake, it is evill to be filent. And St. Ambrose is peremptorie, that that all shall render as strict an account for their idle silence, as for their idle words. But you'l say, lesse hurt comes by silence; and I say, so doth lesse good too. Indeed a woman should be like an Eccho, shee should answere but one word for many: For, as many will say, A Rope, as, an Almond for Parrat.

Spinthanus gave this testimony of Epaminendas, that hee met with no man that knew more, and spake lesse. And 'tis observable, that the lawe was given to the man, and not to the woman; fignifying, that he should be the tongue, and the the eare. Silence is her richest ornament. and her best portion: for she that is talkative, is not likely to proove either a quiet wife, or a wife: not a quiet; for 'tis the guife of the barlot to be ever babling. And behold how great a matter a little fire kindles! Most differences and debate are begotten through the intemperance of the tongue. Not a wife; for it is commended in Solon, that he had the skill to hold his tongue, when others were forward to speake. Lipsins faith, that there is very little difference, Inter Multiloquam, & Stultiloquam. And our Saviour is plaine that, By thy words thou shalt be justified, and by thy words thou shalt be condemned. Either justified to be wife, or condemned of folly.

4. By apparell; ] for a womans attire shewes what she is; as the Wise-man speakes in the 19. of Ecclesiasticus. By her habis, you may give a neere guesse at her heart. If (like a Coffin) shee bee crowned with Garlands, and stuck with gay

Vepro ot ofo verboratio reddenda eft, sie & pro oriofo silentio. Ambr. in Mauh.12.

Plu. Invita Epami.

Prov.7.11. Iam.3.5.

Plut.
Lip. in Epist.
Matth. 12, 37.

Ecclef.19.30.

and

## God's Building.

and gamdy flowers, it is certaine there is somewhat dead within. And what Christ spake to the Pharises, is appliable to such as spend their estates and their time in prancking of themselves; They are like whited Sepulchers, which indeed appeare beautiful outward, but are within full of dead bones, and of all uncleannesse.

It is worthy to be noted that our first Parents did never cover the nakednesse of their bodies, untill they did discover the naughtinesse of their soules. Then as often as thou seeft any manner of garment, remember that it is a signe of thy guilt. And therefore it is all one for thee to glory in apparell; and for a Theese to boast that he hath beene burned in the hand. What meant the Lord to cloath Adam, and Eve (after the Fall) with the skinness of dead beasts? But to put them in minde that they should afterwards dye the death of nature, who were formerly dead in trespasses and sinnes.

It is the Apostles rule, Having food and raiment, (raiment not ornament) let us therewith be content. And yet(alas) it is now true of the proud woman, which once Salomon spake of the prositable, though in another sense, She is like a Merchants Ship: for so is a proud woman vaine, foolish, fantasticall, and carried about with every winde. Every fancy and new sangle must be hers: and if shee have it not; then as Rachel for children, so she for very childishnesse, cries out, Give it mee, or I dye. And yet when shee hath it, she too often loathes whilst shee lookes on it.

Prov.31.14.

Tim.6.8.

Gen. 30 1.

The Poet wittily geered this vanity of some women in a Fable of Mercurie and the Moone; for when Mercury had taken measure of the Moone to make her a coat, he could never make it fit, but it was still too large, or too scant, because the Moone was ever either increasing or decreasing: and so it is with such women, their fancy will scarce hold while their habit is fashioning.

The princely Prophet David faith. The Kings daughter is all glorious indeed, but it is only within: The Kings daughter is all glorious within. And Saint Peter (teaching women their duty in this particular) faith, Let not their adorning be outward of plaiting the haire, and of wearing of gold, or of putting on of gandy apparell, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meeke and quiet firit, which is in the fight of God of great price. For after this manner in the old time the holy women also who trusted in God adorned themselves, &c. Then note in her (whom thou can't finde in thy heart to make thy wife) whether her apparell be grave or gandy, comely, or costly: and by grave and comely apparell I doe not meane an irregular, and odde attire from others; but that which is futable to the most modest, and sober personages in the place where she lives. For what Saint Paul speakes of himselfe, If I yet pleased men, I should not be the servant of Christ; is as true (though in another fense) of women, too: if in their attire they strive onely to please men,

Pfal.45. 13.

I Pet. 3.3.

Gal.1. 10.

they cannot be the servants of less Christ and the will hardly prove a good Wife to thee, or a good Mistris to thy servants, who is not first her selfe a servant of less Christ.

2 Sam. 22.27.

5 By company; For, with the pure thou wilt shew thy selfe pure; and with the froward thou wilt shew thy selfe unsavory. Like so many Cameleons, wee commonly change with every object, and apply our selves to that which is next us. Let one of the best of the Planets be in Conjuntion with more that are evill and unluckie, and the influence thereof will be evill too: so, &c.

It is as true of a pure Maiden as of a Mirour, that it obscures and staines if either it be touched, or too much breathed on. There is no sicknesses for infectious, as the conversation of the wicked: these doe a great deale more hurt than Thieves and Homicides; for those spoile us only of corporall goods; but these deprave, yea, and deprive us of such as are spiritual.

When the Iewes conversed with the Gentiles, God by his Prophet reproves them, thus, Thy wine is mixed with water. Now as Wine when it is mixed with water loseth both its colour and

'its favour : fo, &c.

Doest thou desire to know the qualities of her whom thou lovest? Then marke well her company: for shew me but her companions, and I will soone shew thee her conditions. Her companions are like so many Coles: if it bee a live cole, it will quicken; if dead, it will sully: and so will her companions either quicken her in the

waves

May 2.22.

wayes of God, or fully her with the filth of their finnes. As the fituation of the place, and temper of the aire in which shee lives makes much for the health of her body: so the good conversation of those among whom shee lives, makes more for the health of her soule.

It is the Churches praise, that shee is like a Lilie among the thornes: The Lilie (as you know) is tender, and beautifull; the thornes are pricking and piercing: and if the Church can preserve it selfe intire in the midst of so much danger; this is praise-worthy indeed. But let this high praise, be the mothers peculiar: Let each of her daughters take heed how they grow up among the eursed thornes, for seare of being pricked, and polluted at last. And I would have no man to venture upon a wife that hath beene knowne to keepe ill company, for seare lest instead of a Lilie he meet with a Thorne, which will paine instead of pleasing him.

It is true that we finde one Lot among the Sodomites, one Abraham among the Canaanites; one Samuel bred among the unrighteous fonnes of Eli, one Tobias among the Captives under the kingdome of Samaria, one Iob among the Gentiles, one Daniel among the Idolatours, one Matathias among the Apostata's, one Nicodemus among the Pharises; but One Swallow makes no Spring. God did this to shew that he is able to preserve some upright, even, amidst the most froward Generations that ever were in the world: yea, Saint Paul makes mention of some

Cant. 3. 2.

Saints

Exod. 34.12.

A teneris assuescerc multum est. Saints even in Cafar's houshold; that is, in Nere's Court; and yet fuch a particular doth not infeeble a generall Rule, viz. That every one is commonly like his, or her company; good if good, bad ifbad. Isfeph, himselfe, in Agypt had soone learned to sweare by the life of Pharach: yea, and Saul himselfe began to prophehe when he was among the Prophets: fo hard it is to swim against the streame; so easie it is to be carried along with a crowd. And therefore it is a good caution which Godgave his people when he faid, Take heed to thy felfe lest thou make a covenant with the Inhabitants of the Land whither thou goeft, left it be for a snare in the midst of thee. Then the contract, or covenant in mariage, may be a fnare (as Michol was to David) and therefore, take heed to thy felfe. The best way to discover her by, is time, and converfation.

6 By Education; The Philosopher to shew the power of Education, thus initanceth: Two Hounds whelped at one time; the one of which was used to the Kitchin, the other to the Field: and when their Objects were presented on the sudden before them; the one ran (according to his custome) to the postage-post, and the other after his game. Such a power there is in education to work upon the disposition of growing things. And therefore when the Creets would curse any one, they use no imprecations, but this, o may Hee, or She, fall into some evill custome: for they presumed that this was the most compendious

way,

way, to bring them to utter ruine, and de-

Then enquire her breeding; whether her Parents, or Guardians that had the bringing of her up, fear'd God themselves, and whether she moved not out of the spheare of their discipline. It is no fmall matter to have beene bred with the Religious: and because we finde Indas among the Apostles; therefore twill be a quærie worth the making, how, and how farre shee hath profited in the waies of godlineffe ? what demonstration of the power of godlinesse at her tongue, and fingers ends ? for ('tis our Saviours rule) By their fruits you shall know them. Zenophon writes of the Perfians, that they taught their children to lye to their enemies, and to speake truth to their friends; but they foone forgate their distinction: for no man can personate another long: neither can any one fo tranfforme himselfe, but now and then you shall see his heart at his tongues end. As 'tis in the Fable; AWolfe being crept imo a sheepes skinne, went To long to schoole till he came to the spelling of his Pater-noster; and being asked what spells P and a. he answered, Pa : then what spells, T, e, r; be answer'd Ter : put themtogether, said the Master : The wolfe cried Agnus : Ore protulit, quod in corde fait: (faith the Morall:) Teaching us, that how ere the divell can transforme himfelfein. to an Angell of light; and some do mumble over a Pater-nofter, when their hearts are ranging after their lusts; yet marke them well, and at

Platarch.

Dialog. creatu-

one

Mark. 14.70.

one time or other, you shall finde that true, which the Damosell said unto Peter; Thou art a

Galilean; thy Speech bewrates thee, &c.

Tullius de

Multi modij Salis comedendi.

Thus of the rules, whereby thou maift be somewhat help'dinthy choyce: and they must be noted well, for they are not espied on a sodaine. What Tully prescribes to be observed in the choice of a friend, is especially to be used in the choice of a wife; many bushells (if it may be) of falt must be eaten with her, before thou make the match; that is, Thou must have many meetings; for bypocrifie is spunne with a fine thred, and none are so soone, and so often deceived as Lovers. In amore hac infunt vitia. He that would knowe all a womans qualities; and thee that will know a man's thorow disposition, had need to fee each other often; or elfe it may be the one shall have with the other, lesse than was looked for, and more than was wished for; and their God give you joy shall soone have an end; happily with the Ephamera, and Ionas his gourd, Oritur, Moritur. O that these rules were a little more carefully observed! then I perfwade my selfe, we should not have the wedding garment; fo often made of Lynsie moolsie; wee should not see the marriage ground so often plowed with an Oxe, and an Affe; and fowed with Miscellanie; or, as we abusively call it, Mastin; Citie and Countrie would not be fo fill'd with household brawles and accurfed whoredomes. for which things the wrath of God comes upon the children of disobedience.

Eph. 5.6.

What

What is an holy Contract?

It is a Mariage desiring promise betweene two persons, with consent of Parents, and

parties.

The second thing which should doe well to goe before an holy mariage, is this, which I call a Contract: the more ignorant people call it, Making themselves sure; and that I meane, too; though for significancies sake, I tearme it (with the Civilians) a Contract, by vertue whereof there beginnes an union, and drawing of two, into one yoke; that so they may the more sweetly, and facilly, draw together being maried.

Now that you may the better conceive in full, what a Contract is 1 will take it in pieces. The parts are three day live I consult about a large will a

distinguish it from other promises; for we speake not of other promises; but of such an one as goeth before marings, and that for marings sake: which promise that you may the better understand, consider with me these three things.

I That there hath beene such a promise in use in the Church of God from time to time; as appeares by many lawes provided by God about betroathing; in the judicial lawes of Moses or rather in his lawes guarding, and depending upon the second Table: but most clearely in toseph and Marie, of whom wee reade that shee was betroath'd to Ioseph; and before they came together; that is, before cohabitation, and communion, shee was found with Child, &c.

This

Quest:15.

2

Dulce est conjugium, sed à jugostastum.

Matth. 1. 18.

but thin y

This order is also presupposed in the lawes of our Church, when a match is either confirmed, or disannulled by precontraction; yea even in that charge which is given to the parties to be maried, 'cis necessarily implied; I charge you before God, and as you will answer at the dreadfull day of Indgement, that if either of you doe know any lawfull impediment, &cc. Now what is meant here by lawfull impediment, but one of these foure things, viz. Either an infectious, and incurable difeafe? or propinquity of bloud, or naturall frigiditie, and upapenelle for due benevolence? or a precontract with any other!

2 How it bath beene? And now is to bee made? This promise hath beene used two wayes.

I In verbis de futuro : I will take thee core. In which forme of speech, the match is not made, but only promised to be made afterwards; and those esponsalls which are made conditionally, do depend, or cease, so far forth as the condition annex'd doth

stand, or cease, &c.

2 In verbis de prasenti; without any exception, or condition expressed, or conceived: (I doe take thee, &c.) Which is the best manner for making the contract; for by this meanes they binde the furer, and the ground for future mariage is better layd. And hence alone it is that the Parties betroathed are call'd Man, and Wife; As the Angell faid to Ioseph, Feare not to take Mary thy Wife, &c.

Matth. 1.10.

3 To what end fuch a promise hath beene; and is made :

Truly

Truly that there might bee some time betweene the promise and the consummation of ma.

riage, for thele reasons.

I That in this space the promise might be published unto the people among whom they dwell. that fo inquiry might be made whether there be any just cause that may hinder the consummation of mariage; as whether dishonestie; or affinitas fornicaria; or consent of Parents or Guardians; The one being of the necessitie, the other de honestate Matrimonij.

2 That, for common honesties sake, they might not rush like brute beasts into the mariage bed; but put some difference betweene the ho nost Mariage of Man and Woman, and the naturall copulation of beafts. And were this course better observed, it would prevent many mis-

chiefes; fuch as are, I A defiled Bed.

2 Clandestine Mariages :

3 Suite in spirituall Courts.

4 Vexations of friends in the matches of their Children, &c.

Thus I have shewen you what I meane by a mariage-desiring promise. The second thing expres'd in my definition of an holy Contract, is

that it be.

2 With consent of parties, ] For without this, what is mariage but a binding of people apprentises to a perpetuall thraldome? And therefore when Rebecca should goe to Isaac, her friends as- Gen. 24.57. ked her consent faying, Wilt thou goe with this

man? and she answer'd, I will goe. So that if the Contract flowes not from the consent, good-will, and liking of the parties, but is forced, there is a Nullity without Ratihabition, &cc.

3 With consent of Parents,] For private contracts (though there be a well furnish'd age, and Consensus animi, as the Doctors speak, are not on-

ly unprofitable, but unlawfull.

i Because if they were lawfull contracts, then might they so marie; but this they may not doe;

as you shall heare anon, &c.

2 Because they are repugnant unto naturall equitie; which teacheth that he who hath neither right, nor power over himselfe, cannot binde

himselfe by promise to an other, &c.

This is the marrow and meaning of an holy contract; which howfoever it bee not now fo much in use as it hath beene formerly; yet (confidering that on all parts there is commonly a willing consent, and promise of mariage; and that most an end with consent of Parents; and parties, some few Individium Vagum's only excepted) it were to be wished that it were better observed: and let me tell you that were this duly, and with reverence practised.

First, Parents might better hold their right. Secondly, Men and Women would come

together with more holy thoughts.

Thirdly, Mariage would feeme more honourable.

Fourthly, It would be cheld a more hainous thing to trespasse against it by geeres and jarres, whoredome, &c. That

That our Mariage may bee in the Lord, what Quest. 16. things especially should accompany it? (Gift of the Parent.

The Blesing of the Priest.

(Mutuall Rejoycing of Friends.

We have dispatched the Antecedents: and now are come to the Concomitants of holy Mariage; which are three forts of actions. Whereof, the

I Is of the Parent, to give the Bride to the Bride-groome, that they two may become actually man and wife, and so performe to each other the matrimoniall duties : and wherefoever the mariage is consummated, fo as the Parents upon found judgement, and deliberation, and good cause, shall deny their free, and full confent, either in expresse words, or by intimation: there, (though in civill Courts before men, it may stand; yet) before God it is not of fo good validitie.

I Because Mariage is not onely a Civill, and Politique, but also a Divine, and Spirituall conjunction, whereof the Author is God himselfe: and therefore Christ saith, Those whom God hath joyned, let no man put a-sunder. So that if wee would have them so ratified, that God joyne them, then must wee faile by his Compasse. Now, God doth it not immediately by himfelfe, as Adam and Evah were coupled by him; but in that ancient, and great power, and Prerogative, which the Law of God hath given Parents for the very beginning, and accomplishing

Anfw.

Matth. 19.6.

Ierem. 39.6.

Exod. 22.16.

of mariages. As in the nine and twentieth Chapter of Ieremie, Take you wives to your sonnes, and give your daughters to husbands, &c. And by vertue of this right, did Abraham provide a wife for his sonne Isaac. And to maintaine this right, did God, by Moses, ordaine, That if a man enticed a maid that was not betrothed, and lay with her, he should surely endow her to be his wife: And if her father utterly refused to give her unto him, then he was to pay money according to the dowry of virgins. The like law, and to the like purpose is enacted in the two and twentieth Chapter of Deuteronomie, at the eight and twentieth verse, &c.

2 Because the light of Nature teacheth us thus much: for put the case that a sonne privily sells and alienates his fathers lands; The question is, whether this alienation be good in law, or no? The answer is negative: The reason is, because the land did not belong to the son, but is part of the fathers substance. So a son, or daughter, alienates him, or her selse? Is this good in God's Law? By no meanes; For the childe (in respect of the body) is part of the parents goods: And therefore when the Devill had power given him to destroy all sob's goods, he slew his children. And we finde that the Ieweshad power to sell their children, as wel as other goods.

lob I.I.

Exod. 31.7.

And this is a perpetual! Law of Mariage; for children (how-ever in some respects they may be exempted from parents authority) doe owe notwith-

notwithstanding, the duty of honour unto them, and accordingly they are bound to testifie the same by being advised and ordered by them.

Let this beget compunction in those that have failed in this duty, and serve as a remembrancer for them that are yet unmaried, that attempting it without their Parents Approbation, they bring not God's Reprobation upon them: who as he hath promifed to honour them that honour him; so hee hath threatned, That they which despise him, in his ordinances, shall be despised? Yet we must not forget, or omit this; that where the parents diffent, and can yeeld no probable cause; there the Mariage consummated without their consent, is, and ought to be ratified by the authority, and lawes of the Civill Magistrate, who is Pater Patria : for Household-government is not a Tyrannie, (as some head-strong, brain-sick Parents would have it ) but it is to be ruled by equitie.

The fecond Action accompanying a godly Mariage, is that of the Minister; and it is a solemne worke, whereby hee (pronouncing the parties to be Man and Wife, before the people of God) doth blesse their Mariage, that is, doth commend them, and their estate to the protection of the Almightie. And this course is

justified.

1 By the practife of God himselfe; who having given Evah to Adam, bleffed them, saying, Increase and multiply: and that which God then

1 Sam. 2 30.

Gen.1.28. Lyserus in Genes.

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gave, the Prieft, now in Gods stead, doth pray to be given, &c.

1 Cor. 1 4 40.

2 Because agreeable to the generall rule of the Apostle in the first to the Corinthians: Let every thing be done honestly, and by order.

3 Because as Mariage is a Politique act on, so it is a Divine Institution: In which Institution, we finde there was a meaning, on God's part, to signific a Mysticall V nion betwixt Christ and the Church. And therefore it must be a great Indecorum, to goe about to consummate a businesse of that nature without God's lawfull Vicar.

of the Common-wealth, but of the Church too: And therefore, as Tertullian (speaking of the Mariage of Christians together) faith, that he is not able to declare sufficiently the happinesse of that conjunction which is made by the Church, consecrated by Prayers, witnessed by Angels, ratified by God himselse: so let us account it a singular cause of rejoycing, not so much that we are coupled together, as that wee are Christians, and maried in the Lord, and so by his blessing and appointment to surnish his

Church, and Kingdomes of

Colory.

Truely, this is such a Comfort, such a Crowne, unto all that are maried in the Lord, that (could they but feetheir happinesse) they are as glorious, in a spiritual sense, as Kings and Priests:

And the good Emperour Theodossus thought it a greater

Apoc, 1.5.

greater honour to be stiled, a Member of the Church, than Head of the Empire.

The third and last Concomitant of a godly Mariage, is the action of the friends with them mutually to Rejoyce; and (if fit opportunitie serve) to feast together. These things are in themselves indifferent; and as they may be abufed; so there is a lawfulnesse of feasting, and mutuall rejoycing at mariage folemnities. Laban made a feast at the wedding of Iacob and Rachel; and invited all the men of the place unto it. And Christ himselfe did allow and approve the refort of people at the Mariage of Canain Galilee, by his owne presence, and first miracle that he wrought there. It is memorable that the Lord, in the Prophet Isaiah, describes that joy which he takes in his chosen, by that joy which is usuall upon the day of Mariage; As a Bride-groome is glad of his Bride, so shall the Lordrejoyce overthee, &c. And the calling of men to the grace of God offered in the Gospel, is shadowed by a Mariage-feast, celebrated at the Nuptials of a Kings sonne.

Briefly, Our Saviours direction, how a man should demeane himselfe, being invited to a wedding-feast: And his affertion, That the children of the Bride-chamber cannot mourne, so long as the Bride-groome is with them; doth abundantly justifie this point. Then lawfull it is, and being lawfull, shall I encourage you to use it? I need not adde spurres to your practise in this particular: That which there is more need that

Membrum esse Ecclesia, quam Caput imperii.

Gen. 29.23.

John 2.

Ifai. 62.5.

Origen, in

Matth. 22.

Matth.g. 15.

I should presse, and you expresse, is this, viz. That in the use of mariage-mirth, and feasts, you behave your selves as becommeththe Gaspel,

and like men of knowledge.

You tell me that Feafting-mirth is lawfull, and I must tell you, that there is no greater sin committed than in the abuse of things lawfull; for the very countenance of the lawfulnesse of a thing, doth many times occasion our unlawfull carriage in the doing of the same. Is it not (fay we) lawfull to feast, and make merry, and weare good clothes : &c. And under this cloake, and colour, come Riot, Luxury, and Pride, staulking into the world. Then wee had need be carefull: for though the things bee lawfull in themselves, yet many evils, and inconveniences accompany them. When did the fonnes of Belial fet upon the old mans house of Mount Ephraim, but when he was eating and drinking, and making his heart merry? At Nabal's Feast, there was Drumkennesse: At Absolon's Sheepe-*[hearing*, there was butcherly-murthering: At Ahasuerus his Feast, a wofull breach betweene him and his wife: At Belfhazzar's Banquet, Blasphemie: At Herod's, beheading of S. Iohn the Baptist : Benhadad was surprized by his enemies when hee was quaffing : olofernes in his cups lost his wits, his head. What was the old World a-doing, when the Floud over-tooke, and overturned them? They were (faith our Saviour) eating, and drinking, and fitting down, and riling up to play. When did the wrath of God

Iudg.19.22.

1 Sam.25.

2 Sam. 13. 28

Effh. r. Dan. 5.

Iohn 6. 1 King. 20.16.

Iudeth 13.8.

Lake 17.27 ..

Pial. 78.30.

God kindle against the Israelites, was it not when the meat was yet in their mouthes? Let them enjoy their Quailes alone, whilest they have such sauce; and what goes in at their mouthes, God fetcheth out at their nostrils. And therefore that our merry-making feasts may not bee unlawfull, let us se-

rioufly consider What we should doe?

First, what doe we? We joy indeed at Weddings; but how? What are the causes, what the companions of our joy? Some please themselves in breaking broad, I had almost said, bandy jests: Others turne Mistris Bride, into Mistris Pride, by teaching her how to over-weene her selfe; which all of them are not at that day to learne. Some drinke Healths so long till they lose it, and (being more heathenish in this than was Ahasuerus at his Feast) they urge their companions to drinke by measure, out of measure. Some cannot be merry without a Noise of Fidlers, who scrape acquaintance at the first sight; nor sing, unlesse the divel himselfe come in for a part, and the Ditty be made in hell, &c.

Secondly, what should we doe! I answer,

foure things.

I We must be carefull to prevent excesse, as our Saviour exhorts. Take heed lest at any time your hearts bee overcome with surfetting, and drunkennesse.

2 God must bee in all our thoughts, for otherwise it is but a feeding without feare: And

feare

Sir Tho. Over.

Luke 21.34.

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pocos, quasi

Phil.4.8.

Ruth 4. 11.

Quest.17.

feare is as it were the light of life; he that extinguisheth this, walkes in darkenesse, and knowes not whither he goes.

3 There must be care had that there bee nothing said or done, which is dishonest or of bad report; but what soever things are pure, what soever things are honest, what soever things are just, what soever things are true, what soever things are worthy of love, what soever things are of good report; If there be any vertue, or praise, follow after these things.

4 There must be good wishes, and good instructions, and prayers of those that are present. When Boaz tooke Ruth to wife, They that were by, prayed, and said, The Lord make thy wife that comes into thy house, like Rachel and Leah, faire, and fruitfull, &c.

What must follow a godly Mariage? Cohabitation, and Communion.

Thus you have seene both the Antecedents, and the Concomitants of a godly mariage: now I come (with like brevity and perspicuity) to shew you what must follow a godly mariage; and they are two things especially; whereof the first is, Cohabitation; so that mariage brings with it a necessity of dwelling together: and therefore though Saint Paul speakes of such couples, as are of differing Religions, yet if they consent to performe mariage duties either to other, they must not onely continue man and wise, but be content to dwell together.

Adultery separates the Maried, much more Infidelity?

1 Cor.7. 10.

06.

I deny the argument; for the question is not whether of these two be the greater sinne, for then insidelity would waigh downe the scale: but whether of them is more repugnant to the nature, and condition of wedlock: now onely the sinne of Adultery is that which thwarts the Institution, and renounceth the Troth plighted in Mariage; and is the proper cause of divorce, and separation, and not Insidelity; therefore though the one be a believer, and the other an unbeliever; or of differing opinions in points of faith, yet they must dwell together.

For the proofe whereof fee the first Epistle of Peter, Husbands dwell with your wives. And rejoyce (saith Salomon) with the Wife of thy youth, let her brests satisfie thee at all times, and delight in her love continually. And where is there a delight in love, where there is not a love of the presence? What I love, I desire to enjoy: and it is not truly, where it begets not a desire of society. Yea, if the person that is truly beloved be absent, there will some content at least be taken in beholding the very picture. Call to mind the first institution of mariage: for,

I It was made a remedy against solitarinesse; It is not good for man to be alone: who were yet alone, were it not for cohabitation.

2 The man must leave father and mother and cleave unto his wife; which doth also by necessary consequence inferre that they must both dwell together. If we count it a folacisme in morality, to come betweene the barke and the tree,

Sol.

Erunt duo, una

Prov.5.18.

Vbi solitudo, ibi sollicitudo. 2 Sam. 11.11.

Prov.2.16.

Deut.13.6.

as we phrase it: then no marvell in Christianity, though he be called and counted accurfed that parts man and wife. And yet may they be abfent from each other in thefetwo cafes.

I Voon mutuall consent for a time, for the performance of some businesse that is requisite

for the Family.

2 When some weighty affaires either of Church or Common-wealth require it. Thus Vriah was absent from his wife in time of war: and when King David would have had him to have lodged with her at home; hee answered. The Arke, and Ifrael, and Indah, abide in Tents,, &c. Thus if the cale bee any of ours, the consequence may be ours, too. But out of these cases, not: for, for this cause among some others, a Whore is called, A frange Woman. And a Wife is called, The Woman that lies in the bosome; because the wives proper place is to bee neare: it is for Strumpers not for Wives to be Arangers and Araglers.

The good Woman is called an House-wife, because thee commonly keepes the house; not a Street-wife like Thamar, not a Field-wife, like Dinah; but a House-wife, because she is either at home, or if she go abroad, it is Snaile-like, with her house upon her head, and it is about house-

hold confiderations.

Aulus Gellius. Eciplo prafulgebant, quod non vifebangur.

For as it was faid of the Images of Casius, and Brutus, not represented as others were, Even in this they did shine that they were not seene: so it may be astruly faid of the woman, that shee thines

shines most when she is least seene; It being the Harlots garb, in the Proverbes, that shee cannot abide within her house.

How ungodly therefore is the practice of all those, who at this day, rent themselves from their wives, almost by a perpetual separation? The husband is in one place of the Countrey, Kingdome, World, and the wife in another, not without the great danger of whoredome, and

beggery.

Or happily they dwell together in one place, but are severed in affection. How doth the Lord gather, and the Divell scatter? Oh that there were no such husband to whom the wife may justly say as Dalilah did to Sampson; How canst thou say I love thee, when as thy heart is not with me? Oh that there were no such wife, to whom the husband may say, how canst thou say thou art the wife of my bosome, when thou carriest thy selfe like a strange woman, &c.

The fecond is Communion; or fellowship, which the Apostle interprets by due benevolence

I Corinthians 7.3.

Now this due benevolence stands in three

things, viz. In a communion of Helpe.

The first is a Communion of bodies; for Saint Paul sairt plainely, That the wife hath not the power of her owne body, but the husband; and the husband hath not the power of his owne body but the wife wethere we must remember:

I That

Prov. 7. 11

Quomodo quos conjunxis Deus, disjunxis Diabolus? Diabolus? Indg.16.15.

r Cor. 7.3.

1 Cor.7.4.

I That it is possible for man and wife to bee adulterous betweene themselves: even in the mariage-bed excesse of lust is brutish; and in the sight of God no better than adultery. Let wantons therefore looke better to this, for the best things may be abused.

That the use of the mariage-bed must bee fanctified by the Word of God and by prayer.

Which is done

I When it is warranted by the Word of God; so that we doe it of faith, being perswaded, that it is acceptable in the sight of God; therefore as we must have respect to the manner prohibited, as before; so to the times either as God hath set them downe: (which is made one of the properties of a good man.) Or in the time of a Fast; for this the Apostle doth except from the generall rule. Defraud not one another, except it be with consent for a time, that you may give your selves to fasting and prayer, and come together against that Satan tempt you not to incontinency; which is indeed an excellent reason.

2 When the well ordering and issue of it, is made the matter of your prayer; for it is God that must give an holy seed, and make a barren wombe to bee a fruitfull mother. Therefore Isaac prayed for his wife, because barren; and the Lord was intreated. And Hannah prosesseth, For this child I prayed, and the Lord hath given me my petition which I asked of him. And whence is it many times that some goe childlesse? And others

Levit. 18. 19. Ezek. 18.6.

GRATISCHON CA

1 Cor. 7-5.

Gen. 25.21.

1 Sam. 1.27.

others have their feede impure, their generation wicked, but because they are not sanctified by

praier:

The Second is a Communion of helpe, in nourishing and cherishing each other: for, as the Apostle saith, no man ever hated his owne flesh, but nourisheth and cherisheth it: and so must every man his wife, which is indeed (in regard of the mystery) his owne slesh. Now this communion of helpe stands especially in three things,

vix. Of Courses. Labours.

Their Goods; so that they must have one purse: Howsoever (Meumand Tuum) Mine and Thine be good in a Common-wealth, yet betweene man and wife in a Family they are not good. For, where discretion swaies, a common purse is the best; I have ever held it the purse of peace, and prosit: but when a man meets with such a wife, as turnes spinning (which Salomon commends in his Homse wife) into spending; and instead of sitting at her wheele, makes all runne upon wheeles, then blame I not more privacie. For though shee be a Wife, yet she holdes in Capite, and it must be without impeachment of wast.

2 Their Courses; so that they must have one head, and one heart: And well is that man that hath such a Wife, as hee can advise with, and sometimes reape wholesome counsell from her; as Pilate did from his Wife, have not to doe with

Eph. 5.29.

Matth. 27.19.

fuch a mate as strives for Master-ship, contemning her Husbands counsell, and yet her owne tends to folly; (for how many jarres doth that Sex rayse betweene man, and man?) then he were better to take counsell any where, than from his pillow, &c. And if a Wife have a Husband so wise in his owne conceite, that her speech though never so reasonable, yet is ever rejected as unseasonable, to her great discouragement, and his small advantage, then better were she to have had a simple Mordecai though poore, than such a Nabal with all his wealth, &c.

3 Their labours; so that they must have one hand, and that an helper: for the fruite of the labour of either of them is common to both, as to one body. Some men labour to the sweate of their browes; some to the toile of their braines: Some Women with their bands, which they lay to the house-hold affaires; others with their eyes, looke to, and oversee the wayes of their house-hold; holding it a point of Conscience neither to fare more daintily, nor to weare more gaudily than will stand with their Husbands place, and profit; but be it which way it may bee, yet still whatsoever is comming, ought to be common betweene them.

The third and last is a Communion of joy, by which they mutually declare the signes, and tokens of love which they beare either to other. It is said of Isaac and Rebesca that they sported to-

gether,

gether, Genesis the 26. And Salomon would have thee to rejoyce with the wife of thy youth; and let her be as the loving Hart, &c. Yet here take these two cautions.

I That your dalliance bee not open, and in view, for feare of fyring others affections; and fo making them thirst after follen waters.

2 That you be not too wxorious; for such violent love is seldome perpetuall; but settles at last upon infinite jealousies, which Crucifie in-

stead of comforting.

Thus by Gods speciall mercy, and assistance, we have laid the foundation of Gods building; which foundation were it but as well laid in our hearts, as 'tis here in his word; I should not need to tell you that our family would soone grow up into an holy building; for you your selves would soone experience it in your severall places, and persons, &c.

The foundation of a godly family being thus laid; and the upper building standing in relations betweene Husband, and Wife, Parents, and Children; Maisters and Servants; fay first,

What are the common duties of Man and Wife?

To { Love; To be Faithfull to each other.

Wee are come from the foundation to the upper building; which stands in certaine other relations springing thence; Of all which in order: beginning with the consideration of Husband, and Wife; who doe not only owe Cohabitation, and Communion, the two principall ends of mariage) Gen.26. Prov. 5.18.

Quest. 18.

riage) but also a dutifull respect either to other: whose duties that I may the better set downe, I will consider them, first in generall; and then in particular.

Their Generall, and common duties are chiefe-

ly two; viz. Love and Faithfulneffe.

1 Love; they must have an intyre affection to each other: And though every man knowes thus much, and the ground of it is in nature; yet nature teacheth us to love but naturally, at the best; we must then (in this) learne not only what each man knowes, and what Nature teaches; but also what the wisedome of God hath revealed in his written word, and requires both for the What? and the How?

I For the What? The answere shewes, that Man, and Wife must dearely love each other; for the Commandement of God pressent both the Husband, and the Wise; and they that are

pressed must obey.

I The Husband; Let every man love his Wife even as himselfe; and the practice hereof we see in Isaac, who when he tooke Rebecca, he so loved her that he lest mourning. His love was such towards his Wife that it did mitigate his great forrow for the decease of his deare Mother. And Elkanah being privie in his owne heart of his love to Hannah, comforting her against the reproach of Peninnah, said; Why is thy heart troubled? Im not I better to thee than tenne sonnes?

2 The Wife; Paul would have Women learne

Ephe.5.33. Gen.34.67.

1 Sam. 1.8.

Titus 2.4.

Ephef. 5.22.

learne to love their Husbands. And in the fifth of the Ephelians. He requires fuch a loving submission of the Wife to her Husband, as is performed by the Church to CHRIST. How is that? Looke into the booke of Canticles, through which whole fong, the Church never speakes of Christ, but she melts into some expressions of her fervent love; one while calling him her Well beloved; otherwhiles, Him, whom her foule loveth; sometimes, Him, who is more than other Well beloveds; other whiles, the chiefest of tenne thousand, &c. And her tongue is ever as the penof a ready writer, whilst her heart is inditing of fo good a matter, as to speake the prayles of her Lord, and King. This is a true Glasse for Women, wherein they may clearly fee how to esteeme of their Husbands in the Lord. Neither doe I wonder that God doth fo ftrially exact this mutuall love of them.

By reason of that neere Vnion betweene Man, and Wife, for they are no more two, but one; and

that in diverse respects.

In respect of Womans originall; God thought a part of man himselfe to bee the sittest matter, wherewish to build the Woman; and that part, too, was not of his head, as if she should be his Superiour; nor yet of his foose, as if she were an under-ling; Nor of his hand, as if a Servans, but of his Rib, tacitly teaching him, that as at first she was taken out, so hee againe must lay her in his owne bosome.

2 In respect of law; for by Gods Law, Man

Peter Lomb: Sylvest. In Centen. and Wife are but one flesh; and by Mans law, they are accounted but one person.

3 In respect of mutuall consente; yea deliberate election; for they have freely chosen one

the other.

4 In respect of their actuals comming into one house; having but one manner of living both at bed, and boord; pertaking of each others well-fare, and pitying each others woe, or

5 In respect of propagation; they both producing one common matter for the begetting of an holy seed, and bringing forth of children, which are the pawnes of love, and the Parents richest Iewells: As Valerius Maximus infinuates in that salt answer of Cornelia (Mother of the famous Gracehi) unto a Ladic of Compania, who shewing her diverse beautifull Iewells and Ornaments, whereof shee had store, made according to the fashion in those dayes: and said Cornelia, (turning to her Children are my best Iewells, and Ornaments.

2 God requires this Love, because it is an excellent Preservative of Gods Worship, (without which prayer must needs be interrupted) and of their Puritie, and of their Peace, and of their

Chastitie, both of body and minde.

What was the meanes to keepe Isaac from Concubines, and Polygamie, (wherewith the Patriarchs were generally tainted) but the love he bare unto his Rebecca? &c.

Thus you have feene. The What? Now I come to the fecond:

2 How

2 How man and wife may love each other? Three wayes.

In making a right beginning; much of our love begins in the flesh, but it should begin in God, and for God; looking up to his hand in this *Dutie*, and *Remedie*, and acknowledging his favour in providing such an helper; and if it be

of conscience, it will be lafting.

2 In making an holy progresse in loving each others foule principally: The husband not only preventing finne in the wife; and the wife not only hindering sinne in the husband; but also wifely provoking each other to good Duties. both publike in the Assembly, and private in the Family. They must not meet now and then like contrary winds: (As Secundus the Philofopher being demanded, What is a Wife: Replied, Shee is the contrary of an Husband : ) but they must ever (like the Trade-wind) blow one way; they must breathe one gale, as defirous to waft each other over the troublesome waves of this world, and to steere upon those faire Havens (spoken of in the Atts) of heavenly happineffe.

3 In making an ingenuous teftification of it to each others person and estate. In old time menusually had their Seales engraven on the Rings which they did weare, (as the Scripture oftentestifies) and from that ancient custome may be drawne a sit interpretation of the Ceremony, which Holy Church useth in the solemnizing of Mariage, for the Priest hallowing the V 2 Wedding-

Ads 27.8.

The amor significatur per annulum.

nulum.

1. Annulus iste off aureus: see or verus am. reft quid preciosum's or excedit omnes alias divitias, ut aurum omnia metalla.

2. Annulus est 70:undus; sit & ille amor debet esse perpetuus. 3. Ponitur in quarto digito,

quarto aigito, vena enim correspodens quarto digito procedit à corde : sic & ille amor debet esse cordia-

4. Est unus annulus, non duo:
sic & amor bio
debet esse sisse la sisse
laris, & unus
ad unam, &c.
Petrus de Clavis rubeis.
Gen. to. 16.
15 S.m. 30.5.

Ruth 3.9.

Exod.31.10.

Wedding-ring, and giving it first to the man, he protesteth that this holy estate of Matrimony so sealeth, and closeth his heart, that never after the name of love of any other woman may enter into it lawfully, so long as she lives, whom God then gives unto him: And the husband presently puts the Ring upon his wives singer, that shee may likewise understand, that her heart is shut up, and sealed from love, or thought in that kinde, of any other man, so long as he lives, whom then our Lord by his Minister gives unto her. Thus Mystically; And they must also make this testification manifestly:

And first, the husband must restifie his love;

and that two wayes:

therefore King Abimelech, though an Heathen, yet gave Abraham a thousand peeces of Silver, and told Sarah, withall, That Abraham was to her a Covering of her eyes. Thus when David's two wives were taken prisoners (Ahinoam the Iesteelitesse, and Abigail the wife of Nabal the Carmelite) hee followed after, and rescued them. And when Ruth broke her minde, for Mariage, to her Kinsman Booz, she said, Spread the wing of thy garment over thine hand-maid, that is, Be thou mine Husband, and as an Husband, doe thou Protect me, &c.

2 By Providing necessary maintenance for her, according to her ranke: Marke what God saith; If a man take unto him another wife, he shall not diminish her food, rayment, and the recompense of her virginitie, &c. There may be an extremitie of too much Vxorious nesse; when men are forward in favouring, and fulfilling every vaine fancie, and fantasticke humour of their wives: but there is many times an extremitie on the contrary; viz. When men are close-handed even in things convenient; but there must be a meane betwixt a Sparing, and a Dissolute hand; for Love as it is bountifull, so it is discreet; It rejoyceth not in iniquity, (faith the Apostle) and there is Iniquity on both sides.

1 Cor.13.

But, shal I pare neere the quick? This is a fault, a crime indeed, that many men will not provide necessaries for their wives. Pitie it is to see how little commoditie in these dayes many helplesse wives receive from their wretched, wicked hufbands. How many good wives are driven with Abigail, to shift fortheir own lives, and the lives of all in their families, while their husbands fpend in whoring, idlenes, drunkennes, gaming, that which should bring comfort to their Posteritie ? Greg. Nazianzen faith, in his time Maried persons kept the Anniversary day of their Matrimony holy, and festivall; but many poore wives among us may as justly curse the day of their mariage, as ever 10b did the day of his nativitie? Poore women, they are forced many times, to fave their lives, to take fuch courses as will hazard their foules. Bearing of children is nothing neere fo great a punishment as this; for that is the deserved hand of God; this the intolerable hand of the Devill. We reade of the

XUM

the Pellican that shee will teare out her owne sless and bloud, to feed her young; but scarce can wee finde any so unnatural as to devoure their owne brood, but these hellish hufbands, &c.

Secondly, the wife must testifie her love to

her husband:

1 By a wife observing his disposition, and accordingly by a fweet pacifying his displeafure; the must not then adde impatience to his, but by meekenesse of spirit she must, as it were, cast milke into the flame; and bee as David's Harpe to appeale Saul's fury. Compare Esther 3. 9, 10, 11. with Efther the 5. 4. The Secretaries of Nature say, that Bees cannot rest in places, where Eccho's, or redoubling of voices are heard; nor can the Holy Ghost reside in that habitation, where is nothing but Pro and Con: as if the House were turned into a Schoole, where what the one affirmeth, the other constantly denieth. It was a good Apothegme of Alphonfus, King of Arragon; Where the husband is deafe, and the wife blinde, there is ever an happy conjunction. Many things which he heares, hee must not seeme to heare; and many things which shee seeth, she must not seeme to see; she must count it her glory to passe by infirmities: and remember, that Love covers a multitude of linnes.

Prov.10.12

2 By a cheereful preparing of outward comforts, both in fickeneffe, and in health; which the is taught, not only from Rebecca, who provided

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vided for Isase such meat as he loved: but also from lefabel herselfe, who comforted her husband; yea, and leroboam's wife sought out for his health, &c.

t King. 21.5.

3 By an amiable behaviour to him at all times, the must glew the heart of her husband to her: for what estranges mens affections so much as their wives Moodinesse? when (like a Weesfell in a Cage) her stomacke being growne too strong for her wit, shee will sometimes be ready to die of sullennesse:

But my husband is *Elvish*, and delighteth in any thing more than in my love; and therefore how ill doth he deferve it?

Would'st thou have thy husband to amend, then doe thou shew him the way, by observing these few prescriptions:

1 Vse daily and heartie prayer to God, to

2 Be carefull at home, that all things bee fweet, and cleane, that lothfomenesse drive him not out of doores.

3 Shew thy felfe tenderly loving to him, and forget not a certaine reverence that a wife oweth unto her husband.

4 That which pleafeth him best in his diet, provide, and after his owne manner too.

5 Be friendly, and affable to those that hee

6 At table, especially before folke, let there be no finding fault, but be merry, and cheerefull.

V 4

And

Object.1.

Sol.

poliblool

And if any wifes stomacke be fo great, that

Object.2.

the will not use the Meanes, then let her thanke her selfe, if she never attaine the End, O but would it not make a woman doe that

the never meant, when her husband is fo crabbed, as to speake with his hands, and strike

her :

Sol.

Lam forev I should have cause to answer this doubt: But is there any Manthat will beat his

Wife ? Did you ever fee, or heare of a Dog that would beat a Bitch? Or a Bull, that would beat

a Com? Or of an Hee-beare, that would fight with a Shee beare? Or of a Lion, that would

beat a Lionesse? Truely, such Men-beasts are

worfe than Bull, Beare, or Dogge, &c. It is true that they are Drunkards, and fo, apt to act any

of these; for some are Lion-drunke; and some

are Ape-drunke, &cc. And it is worse to be compared to these beasts, than to have beene crea-

ted such an one; for had God made thee a beast. it had beene but his owne pleafure; but thou in

making thy felfe a beaft by imitation, this is thine owne pleasure, and it shall be thy punish-

ment at last. Thou mayest let thine arme bloud, vet take heed of thine heart; and thy wife is as

thy heart-bloud . And thou doest vow in Marriage, that thou wilt love, and cherish her till death.

. But put case some men wil not doe their duty, yet this doth not acquit women from theirs. I have heard of one who in his impatience beat his wife; and what did she? She fell not to her fcolding,

Pejus est vipera comparari, quam nafci. Ambrof, in Lucam.

fcolding, and out-cries, but conveighed her felfe into the most fecret roome in all the house where with, many teares, the eafed the griefe of her minde : a while after, her husband com. ming into that roome, and finding her weeping. asked roundly, why she sate there crying, like a child? She discreetly replied. Is it not better to bewaile my hard hap here in fecret, than to runne forth, and cry in the open streets as other women do? With which wife answer his heart was fo mollified, that he promifed hee would never strike her more, and proved as good as his word. O that all women would (for their own good at least) remember this; and with a loft answer appeale the wrath of their husbands: fo shall they be accounted gracious wives on earth, and be glorious Saints in beaven.

The second generall duty common to man and wife is Loyalty; for their bodies, and mariage-beds must be kept chast, and undefiled. As it is said of the Mother-pearle, that it receives no drop of brackish water, but onely the dew that fals from heaven: so the chast heart admits no pleasure but what it hath from the mariage-bed which is ordained from heaven. Now for the better opening of this point, I shall entreat you to consider these two things: First, Why: Secondly, How:

The former; the reasons why man and wife must be faithfull to each other, are these.

First, because God hath a hand in every mariage; he is is that makes the Match, and though

1 Thef.4.3.

Prov. 2. 17. Exod. 20.14.

Levit. 18. 20.

Medium participat ab utroque extremo.

Land T

most looke no further than to a mutuall stipulation betweene themselves, yet God doth challenge the coverage to be His in the second of the Proverbas, And the breath of the Governant, is a transgression of His Law, for He saith, Thoushalt not commit adultery. And in the eighteenth chapter of Levit. it is expounded, Thoushalt not give thy selfe to the neighbours wife by carnall copulation to be desiled with her: you see that both the positive Law, and the exposition thereof, are negatively propounded; and Negative precepts (saith the Schoole) bind both Semper and ad Semper.

And here it may deferve your consideration, that Adultery is forbidden betweene the commandements of killing and sealing; sure there was some meaning in it: for what the Philosophers say of the meane in generall, is apparently true in this particular, The middle partakes of both the extreames. For they that commit Adultery, doe both kill, and steale: yea, of all theeves and murtherers what soever, they are the worst. For any other Thiefe can steale away but a mans goods; and those are either insensible goods, (as Gold and Silver) or unreasonable goods, (as beasts, &c.)

But the Adulterer steales away from a man that which God himselfe hath made most neere; and all good men that ever lived, accounted most deare unto them, viz. The use (and so the right) of his wife. Adde to this that any other Theese steales but to satisfie his soule when

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when it is hungry, and in that case the Law was but a seven-fold restitution: but the Adulterer is a Theese in graine, for he steales, yea, though his soule be satisfied; and therefore for this these no fatisfaction to God, or Man can be made.

And as an Adulterer is so great a Theefe, so he is the worst of Murtherers; for he murthers the soule, as well as the body; year hee ever murthers two at oneo, and sends them by comples to hell: This is indeed an edifying sinne which (above all others) builds up the kingdome of Sathan.

The Cafuists here make a material! Quarie.
Whether the Adulterer or the Adulteresse finnes most?

Now that I may the better satisfie this que-

ftion, confider with me; the

Esinners, into into

First, if we have regard onely to the sime of Adultery; then is the womans transgression greater than thee mans; for shee at once injures many: As,

1 Her felfe; because thereby she defiles her body, and damnes her soule.

2 Her husband as maried, from whom shee steales away his right, which is the sole power over her.

3 Her Husband, as a Father, upon whom the obtrudes a spurious issue a value of the state of the

4 Her owne parents whom the dishonours by degenerating.

5 Her

Quarie.

Answ.

Motio anali

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5 Her owne brothers, and fifters, who should have inherited, but that her bastardly brood came in betweene.

6 Because take bonefty from a woman, and all her other vertues are but (like the Apples of

Sodome) beautifull rottennesse.

Plin. Gemin. Solin.

The natural Historians observe that though a man being drowned, fwims with his face upwards; yet a drowned woman fwimmes with her face downeward: as if that Sex were taught by nature it selfe to preserve modesty both alive and dead.

2 But on the other fide, if we have an eve to the finners; then questionlesse the Adulterer is the greater. For,

Man was immediately from God himselfe;

Woman from Mun.

2 Man was made the head of the Woman; and therefore should, by his fobriety, governe both himselfe, and her.

no Bi Man is of a more hardy complexion.

Because Man commonly corrupts the Woman, either by open scandall, or by close gifts.

5 Because somerimes men adulterate their owne wives, either by confent or connivence, or through too much liberry and indulgence; or through too friction hand, or jealous an head

over them, &c.

Ad virum attinet, faminam & virtule vincere co exemplo regere. August.

Mulier quali

modior famina, quasi fe-

rens minus.

Ilid.

& It is the best way to measure the quantity of a fin by the quality of the person; but it is the mans part, both to excell the woman in goodnesse and also to guide her by his good example: ple, and therefore the man is the greater delinquent.

A fecond reason why man and wife must be faithfull in the chaftity of their bodies; is, because the contrary unto it, viz. Vncleannesse is an odious and more than beaftly finne, and that in diverse respects.

I Inrespect of humane societies, which are corrupted by it: the Church which should bee undefiled is made an affembly of barlots: The Common-wealth, and Family disturbed with an unlawfull and bastardly brood.

2 In respect of the party offending to whom the Devill is deepely indebted, for bringing more fackes to his Mill, &c.

3 In respect of Gods curse upon the offence; and that both on the foule bringing it to folly, as Sechem when hee had defloured Iacobs daughter is said to have committed folly in I frael: but there is no evill of body, minde, or forune, fo bad as foolishnesse, saith Petrarch. And also on the body, for this sinne brings both shame to the face. Who soever commits adultery with amoman, Shall get dishonour, and his reproach shall not be wiped away: for be he never so great, his greatest report shall bee that he is a Master, not of the Field, but of a Whore: and bee his proper name what it will, a Whore-master will be his common name. And also rottennesse to the bones; And Prov. 12.4. Physicians say that immoderate lust in this kind darkens the understanding, disturbes the memory, spoiles the beauty, makes the bones drie,

Prov.6.32.

the

Matth, 15.

Heb. 3.12.

the face meagre, the members weak, and thence are caused Sciatick-gouts, collick-passions, paines of the stomack, and such loathsome infectious leaprousses as will stick by them when their very best worldly friends shall for sake them.

Hitherto of the why? Now to the second.

2 How they must preserve this faithfulnesse?

Lanswer:

Because (as our Saviour speakes) out of the heart proceed evill thoughts, adulteries, &c.

First, therefore the heart must be guarded continually, and watched over; that so no noisome lusts (like the foules at Abrahams sacrifice) disturbe us. To this purpose is that of Salomon, Reepe the heart with all diligence: and Saint Paul purs in a special caveat against an unfaithfull hearts, in the third Chapter to the Hebrewes, where hee saith, Take heed brethren, lest there bee in any of you an evill heart of unbeleese, &c. The persons to whom Saint Paul prescribes this caveat, were the Hebrewes; whom Saint Peter stiles a chosen generation, a royall Priest-hood, and holy nation, a peculiar people; and the Apostle exhorts them here to take heed: sanctity should make no man secure.

And what hee here speakes to the lewes: in the eleventh Chapter to the Romans, hee (in them) applies to us Gentiles; Well, through unbeleefe they are broken off, and thou standest by faith, be not high minded, but feare. For if God spared not the naturall branches, take heed, lest hee

1 Peti 2. 9.

Rom. 1 1.20.

also spare not thee, &cc. Marke, Take beed, &cc.

The word in the Originall, fignifies to use circumspection, and considerately to looke about us; and reason good, whether wee have an eye to our owne weaknesse, or to our Enemies

strength.

1 For our felves (alas) we are the most infirme of all the creatures; for whereas Nature hath given weapons to all things elfe; (the Boare hath his tuskes, the Falcon her tallons, the Beare pawes, the Lion, clawes, Buls, Goates, and Rams have their hornes, and to each creature armour for defence, if not meapons for offence) only man is brought forth naked; as holy lob speakes, Naked came I from my mothers wombe, &c. And therefore King David not onely disables his flesh, but the maine supporter thereof, his very hearttoo. My flesh and my heart failes me, &c. Wherefore as when Gedeon went out against the Midianites he fent home againe all fuch as were timorous and faint bearted in the Campe : fo when wee enter into any spirituals conflict, it were good (were it possible) to fend our hearts of flesh away; for they are timmerous and treacherous, and will soone betray us, if we take not heed ? Take heed therefore, &c.

And as wee must have an eye to our owne weakeness; so wee must (in the second place) take heede of our enemies strength: For as the Centinell sometimes betraies the tent unto the enemie not that he hath a will so to doe, but because hee keepes not a sure watch; so in

Βλέπετε.

Plin .nat .bift.

Iob 1.31.

Pfal.73.25.

Iudg.7.3.

the

Marke 14.

the best that live, the common adversarie doth now and then prevaile for want of circumspection, and good taking heed. Wherefore as our Saviour reprooves Peter. Sleepest thou Peter? Couldft not thou watch with me one boure? As if he should say: Is Indas waking ? Are the High-priefts confulting ? Are the fouldiers conspiring ! Is the sonne of man in betraying! and Peter, fleepest thou? So the coles of the very same reprehension may well bee heaped upon the heads of these our too too secure, supine and carelesse foules: Is our flesh ready to recoile, and start a fide like a broken bow ! Is the world (like Iael) ready to drive a Navle through their Temples whom it hathlul'd a fleepe : Is the Devill striking fire; and our nature like tinder readie to take, and kindle with the least sparke of temptation that falls! and doe we fleepe? A wake, and walke: Confider the regions far and wide (faith our Saviour:) that they are not only Alba ad messem; white unto the harvest; but even Sicca ad ignem; drie readie for the fire, if they bee neglected: and therefore Take beed, brethren, of an evill heart, dre.

Bernard.

1 The Heart (which is the object of this circumspection in the text) is used in Scripture either properly, or improperly:

I Properly; so it signifies that dissimilar part; that internall pyramidall; or triangular sleshly substance (within the body of man) which Philosophers tearme the Chaire of state, or throne

of

of the foule; the feate of the affections; the confiftorie of mans thoughts, and meditations; conceits and imaginations; the fountaine of the vitall spirits; the first member of man that lives; and the last that dies.

2 Improperly, and fo Synecdochically. 'tis used three waies Metaphorically. Metanymically.

In a Synecdochicall acception, it signifies the whole man; Take heede lest at any time your hearts be overcome with surfeting and drunkennesse. Here the heart (which is but one part of Man) is (by a Synecdoche membri) taken for the whole man; for drunkennesse is hurtfull both to body, and soule.

"2 Metaphorically; and so heart signifies either the pith of a tree, by which, vegetation, life and motion, is conveied from the root to the branches: or else it signifies the courage of a man; so that a stoute and valiant manis sometimes call'd an Heart; he's all Heart, &cc.

3 Metonymically; and so (if you take the subject for the accidents) it signifies the affections of the Heart: Then to joyne issue: Heart here is not used properly for that piece of slesh which being placed in the body, gives life to every part of the same, as the Sunne dissueth his light thorow the Hemispheare; for so it is good, and hath no evill in it: But by heart you must understand the chiefe faculties of the soule, which Radically, have their residence there, and not in the braint, (though it hath long beene con Luk.21.34.

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Philosophers:) The Heart then is here put for the Vnderstanding, Will, and Affections, by a Metonymie of the thing containing, for the thing contained.

The heart (thus understood) is here said to

be evill, Actually.

First, it is original-Sperivatively.
ly evill; and so againe Causally.

I It is Derivatively evill, for the guilt of A-dams transgression hath ever since remained in his posterity, who are sinfull by propagation, and not by imitation only, as the Relagians favourably conceited, but faisly concluded: and by reason of this guilt, the Heart is no sooner framed, but it is polluted; no sooner formed, but deformed; no sooner good, in regard of Humanitie, but evill, in regard of Obliquitie: Behold, I was, &c.

2 It is Canfally evill; for as a Furnace continually fends forth sparkes of fire, and a Fountaine rivulets of water; so the heart fits within (like a Cockatrice) and hatcheth all the unfortunate brood of our sinne and folly.

Secondly, the heart is Attually evill; as Matth.12.34. Out of the abundance of the heart the mouth speaketh. Briefly, as the Centurion to his fouldiers, so saith the heart to all the other parts and powers, Come, and Goe, and Doe this,

Pfal 51.5.

Matth. 15. 19.

and they are straight so many factors for it: and therefore so long as the Heart is evill, the other parts can never be good, forthat (like Leaven) sources the whole lumpe.

Now the Heart of man (by nature corrup-

ted) is Actually evill, Infatiably.

Irrecoverably.

Totally, for as Philosophers, so Divines, doe define Totum to be that which is vertually in all and every part: The Pinderstanding is evill, and so is the Will too; the Memory is evill, and so are the Affections too: The Reason is evill, and so is the Appende too; There is the evill of Ignorance in the Pinderstanding; the evill of Rebellion in the Will; the evill of Inordinatenesse in the Affections. Briefly, Evill, (like Gehezie's Leprosie) hath diffused it selfe all over, &v.

2 The Heart of man is infatiably evill; Salomon faith, There be four things which cannot be satisfied; viz. The Grave, the barren Woman, the Earth that cannot be satisfied with water, and the Fire that saith, it is not enough.

And to thefe foure, I may (with much advantage of truth) among the Heart of man, which is never fatisfied with Sinne: For as the Covetous cannot be fatisfied with Silver: So neither can the uncleane person, &c. And this (as one maine reason) Divines give, why God punishes the evill of sinne with everlasting torments; namely, because the Heart of man desires (were it possible) ever to commit it.

X 2

3 The

Totum est, extra quod nihil est.

Prov.30.15.

Ecclef.5.9.

er

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3. The heart is evill irrecoverably : and fo againe two wayes:

Ierem. 18.11.

Non persuadebis, licet per-[waseris.

Ephef.2.1.

I Through obstinacie; It is bent upon evill, fay and doe all what they can: They faid deferately, we will walke after our owne imaginations, and doe every man after the stubbornenesse of his owne wicked heart.

2 Through Impotencie; for a man in his naturall estate is compared to him that travelling from lerufalem to leriche fell among Theeves. that dispoil'd him of all that ever he had, and left him wounded, and halfe dead : So our Saviour.

And the Apostle faith, that by nature we are not ficke, or wounded only, but starke dead. You hash he quickned that were dead in trefbaffes and finnes.

Thentake beed, brethren, of an evill heart; and vet not of an heart that is evill only, but unbeleeving too; for of all evils in the world, an evil heart is the worst; and of all kinds of evil hearts, an evil heart of unbeliefe is the worft; and thereforethis Caution deserves a double confideration. Take heed, brethren, left there be in any of you an evill heart of unbeliefe.

Mow this unbefeering and unfaithfull (for fo some Franslations render it) heart may be said

to be in a man in three re-Sad.
gards, viz. In regard of His Neighbour.
Himselfe.

Take heed of an unbeleeving heart in regard of God; and this in two His Attributes. respects: viz. In respect of His Word.

I If

If we have regard to God's Attributes, an unfaithfull heart doth not believe God to be omnipotent; Omnificient, Omnipresent: The sook hath said in his heart, there is no God. It is as safe to deny his Essence, as his Attributes, for they are Essentiall, Such a soole was that Nobleman (on whose hand the King leaned) who said, if the Lord should open the mindowes of heaven, could the sethings be? And there be too many sooles now a-daies, who thinke that the Lord hath for saken the earth; the Lord sees us not, &c.

2 If wee have regard to the Word of God, there betoo many among us, who demand, who shall prove unto us that Moses, and the Prophets wrote those Books that are publish'd under their names : And so they reject the Scriptures as doubting of the Authors. And yet if any man should question, whether there was ever such an one as Aristotle, or Cisero, who would not say that such ignorant madnesse were to be punifhed, rather than to be latisfied by Argument: I have read, and that in Print too, of one, who hath scurrilously scanned over the History of Noah's Floud, and by pregnant demonstration out of his Geometricall proportion hath found out that if it be true which is spoken of Noah's Arke, there should then be allowed to the stall of an Oxe, or of the mightie Elephant, no more roome than the bignesse of ones thumbe; And yet both Tertullian, and orefins doe prove even by naturall reason, that such a Floud there was, and that it was knowne to the Heathens

Pfal, 14. 1.

a King 7.

Stultorum plena funt omnia.

Exek. 9. 9.

Quis nos certiores fecerit à Mole & Prophetie?&c. Calvin. Instit. lib.1.cap.8.

Olofins lib. 1.

Adbuc maris concha & buccine in montibus peregrinanzur, cupieutes Platoni probare etiam ardua fluitasse. Tertul. lib de Pallio.

See Sir Walter Rawleigh's History of the World, tib.1.

Heathens themselves: For saith Tertullian; To this day the shels of Ovsters, and Cockles, and fuch like are found on the tops of the mountaines, as it were defirous to prove to Plato, that the highest places were once over-flowed. And yet, who fo shall perufe that acute Treatife of Buten, touching this very matter, and weigh his folide demonstration, evincing a Capacity in Noah's Aik for all those creatures, and Stowage for their provision too, had they been more in number will find that this mans Machematicks failed him. Then let this Geometrical Atheist go learne of that Heathen, that fuch a houd there was and then let him shew me by his best mother wit, how mankind, and beafts, and Fowles, and creeping things could have beene preferred, if fuch an Arke, or Ship had not floated on the waters ?

With whom you shall give me leave to couple him that wrote that Pamphlet, published fomethirtie yeares agoe. Detribus Impostoribus mundi; Mofes, Mahumet, and On Ris r. (1 tremble to repeat it: ) What was hee? and of what religion? It feemes hee was no Iew nor Turke, nor Christian; What was he then ? You will fay, perhaps, he was fome Pope, or other? Indeed we finde that divers Popes proved Apostates from the Faith, and of one who (exalting his voice above the rest) cried out, 2nantum nobis profuit illa fabula de Christo? I forbeare to English it. Now fuch a Pope might publish such a Pamphlet; But if he were none of the Popes, then it is manifest he was some other

Apostatsse à side. Lyranus in Matth. 16.
Benno Cardinali; de Hildebrando, vel
Greg. 7.

other professed Atheist, who acknowledged nor God, nor Christ, nor Law, nor Gospell, nor Prophet, nor Apostle, nor holy Writ, nor heavenly Meditation: and such I feare there bee too many lurking abroad, against whom I could wish that there were sharper lawes, and stricter inquiry, and execution.

Wee read of the Heathens that they would not endure any one that questioned their gods; and disputed against their religion: and therefore even among them Diagoras the Philosopher was in great contempt surnamed, the Atheist, or a man without God; saith Arnobius. And yet Clemens Alexandrinus excuseth him, and others of that sort; saying, that though they saw not the truth concerning the true God, yet they suspected some errours about the false gods, which were then worshipped, and so against them onely made their declamations.

And because Protegors Abderita did but move some question about the gods, therefore the Athenians strait desaced his bookes, and cast him out of their Citie: and yet Anobius saith, that hee did dispute rather considerately than prophanely, meaning, either by enquiry to find out the truth, or to pull downe the false gods which were then worshipped. Wherefore if Heathen men so deepely disgraced, and so severely punished such as opposed their meerely imaginarie gods, and corrupt Religion: how zealous then should we Christians be in prosecuting and pursuing those, who deny or deride

Alege.

Arnob.lib.8.
contra Gen es.
vel potius Minutius Fælix.
Clem. Alex.
Exbort.adgen.

Cicero de nat

Consulte potius quam prophane disputare. Arnob.ubi sup.

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the true God, and his worship? God make us all zealous (with *Bliah*) for the Lord of Hosts, and for his holy word and worship? Especially against these Atheists who now and then discover their evill, and unbeleeving hearts both in respect of God himselfe, and his word, &c.

2 The heart of man is many times unfaithfull in regard of his neighbour, viz. when hee carries an heart and an heart as the Prophet speakes.

Divines upon the two and thurieth Pfal. obferve, that the word in Hebrew which fignifies
fpeech, fignifies thoughts, too; to shew, that we
should not fpeake any thing but what we think:
But alas! in morality we are now so many Heteroclytes; and though the heart of al creatures but
man, is in Hebrew called Leb, yet mans heart is
Lebeb; double, to fignifie in his very name that
by nature hee is double, for now the prophecie
is fulfilled in the twelfth Pfalme, Every man bethinketh, how to flatter, lye, and feignes. Then let
me say unto you (in S. lames his phrase) Purifie your hearts you double minded, cre.

Pal. 12.3.

Que genus,

riant. mol

Exhart, od one.

3 The evill beart of man is generally unfaithfull in regard of himselfe: and that three wayes: for,

I It will make him beleeve that fin is no fin, yea, it will contenance vice with the name of vertue.

favours sinners, most: that Christ came not to call the righteous but sinners; that Christ came into the world to save sinners, &c.

3 It

3 It will be prompt to fuggest (when Gods judgements are threatned) that they are but fo many Scarre-crowes; and formes of Religion to keepe the world in awe, as Machiavill dangeroully, &c. And therefore, Take heed, brethren, left there be in any of you an evill heart and unfaithfull, &c.

And so I have done with the first rule, how Man and Wife must be faithfull, viz. by keeping good watch and ward over their evill hearts, which are indeed the Heart of all evils; and therefore I have prefumed a little more than ordinary upon my Readers patience in enlarging this point; I will make amends with morethan Laconique brevity in that which re-

maines ..

2 That they may be faithfull to each other, there must be an intire love; for this was it that kept Isaac from Concubines; and it is observable that this great friend of God (for fo If aac is called) fent precious eare-rings; (as the first pledge of his love) to the faire, and chaft Rebecca; as a mysticall ornament, betokening that the first part which the Husband should take possession of in his Wife, must bee her eares, which shee should loyally keepe onely for her Husbands use; to the end that no speech or rumour should enter therein, but onely the tweet founds of honest and chast words, which are the Orient pearles of the Holy Ghost: The eare (faith Elihu in Iob) tastes words, as the pallate doth meates: and the soule is poysoned at the eare; as the body is at the month: and therefore

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Vide quid audis.

Mark.4.

our Savionrs caution is a good one, Have an eye to your eare.

This intyre love was that which made divers women (which knew not God to be the Authour of mariage) so faithfull to their husbands.

In Death. lafter Death.

Valer, Max.

I In Life; Sulpitia though most diligently looked unto by her Mother Inlia, because she should not follow her Husband Lentulus into Italie, who was profcribed and condemned to dye; yet shee changed her habit and in a manfervants apparell, thee stole unto him, not refusing to banish her selfe, that her fidelitie might beeknowne to her disconsolate husband.

And at what time the Spartans kept certaine Lacedemonians in prison (whom they derain'd there to be put to death) Their Wives (being Women of Noble bloud) came thither, and defired to speake with their Husbands before they were executed; and obtaying licence of the Gaoler to goe into the prison unto them, when they were in, they exchanged habit with their husbands, and so the men departed the prifon in their wives attyre, being muffed, as though they covered their faces for gricfe, and heavinesse.

2 In Death; Artemisia Wife to Mansolus King of Caria, so loved her Husband alive, that when he died, the inhonour of him built a Sepulcher pulcher, so famous that it's counted one of the seaven wonders of the world; and to this day all sumptions Sepulchers are stiled Mansola, from this Monument of Mansolas.

3 After Death; Saint Hierome in his worke against Invinian, reports that when Cato's daughters daughter had mound'd foureweekes for the death of her Husband; a certaine Matrone demanding of her when she would make an end of mourning. She answered, when she made an end of living.

And Valeria after the decease of her hisband would never marie agains, and being question'd the reason: she replied, her husband still lived

unto her be.

Thirdly, That they may be faithfull to each other, they must remember, that Luft is a fire, and their bodies are like feething-poss; and therefore as the one, so the other must be cooled four waies.

Abstaine from all appearance of evilly marke: not only from the evill it selfe, but also from the very appearance.

2 A feething-pot is cooled by stirring of it. fo by tubour and stirring thou must keepe thy selfe from idlenesse which is Foster-mother of Vnclomnesse, &c.

3 By casting on it cold Water: so by penitential teares; and the workes of mortification.

By taking it altogether from the fire: So, five fornication, &c.

1 Thef. 5.22.

Such 19.

Quaritar Agistus quareste
factus adulters
in promptu
causa est desidiosus erat.
Ovid.
1 Corin. 6.18.

Oh

Solin.

### Gop's Bull DING.

Oh that wee would constantly and conscionably use these remedies, 600.

I will close this point with a story.

Though the Elephant bee but a groffe beaft. yet he abounds most in sence, and hath thus much bonestie: (if I may use the phrase.) Hee never changeth his mate, and loves her tenderly, whom he hath once chosen; with whom notwithstanding hee couples not, but from three yeares, to three yeares, and then only for five dayes, and fo fecretly that hee is never feene in the Att; but on the Sixth day he shewes himfelfe abroad againe, and the first thing hodoth, is to goe directly to fome cleare river, and to wash his body, not willing to returne to his companions till he be cleans'd. By all which, even Nature it selfe (if grace cannot) doch teach us(that are maried) faithfulnesse, and love; and not to bee given too much to fenfuall and carnall pleasures; but the Vse being sanctified, as hath beene showen by the word and prayer; and the All passed, let us wash our hearts, and affections

Queft.19.

from it.

Anfw. 1 Peter 3.7. Gen. 3.24.

What are the particular duties of the Hus-2 A Jeding-pot is cooled by floring Stand

Hee must dwell with his Wife like a man of knowledge; hee must give her bonour; and he must leave Father, and Mother, and cleave un-By calling on it cold! Fiver for by Be red of

We have done with the common duries of Man and Wife; Now we descend to their particular duties, viz. To shew you what duties the i

the Husband is to performe to the Wife, and the Wife to her Husband; and I will begin with the Husbands dutie; which as I handle in the first place, so my desire is that they would bee carefull to give it precedencie in their practice; that so their practice may bee answerable to their place; and that they doing their duties, their Wives might be encouraged the better to doe theirs. And here.

I The Husband must dwell with his Wife like a man of knowledge; (faith Saint Peter) not like an Ignoramus, suffering her to goe to hell bliede-fold, but hee must edifie her; then the Husband multibee to the Wife a kinde of domestical Feather, and instruction; and the Wife must as Husband at home; faith Saint Paul in the first Epistle to the Corinthians. And in the fecond Chapter of the Proverbs : He must be the guide of her youth : but if the blinde leade the blinde, both fall into the pit. How shall he be able to guide her, who knowes not the way himfelfe ! How shall he guide her youth (which is commonly petulant and exarbitant unlesse he be first stanch, and staid himselfe : Artthou commanded to helpe thy neighbours beaft out of the pit? And doth not thy charity beginne at home? Dost thou not preferre thy Wife, thy felfe, before thy neighbour? Thine, and her foule, before the body of his beast? Is not then the common neglect of Husbands towards their Wives in the maine point of falvation; desperate, and deplorable : Some cannot doe it;

1Corin. 14.55. Prov. 2.17.

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Deut. 12.11.

it; so great is their ignorance; Others care not for doing it; so little is their conscience. But if thy Wrie dye in her sins, through thy default, thou not teaching her, and praying for her, and with her; then God will require her bloud at thy hands. God chargeth thee with thy servant in the twelfth of Deuteronomie; much more with thy Wife; which lyes in thy bosome; and is ordained to be an heire with thee of life; and he that ordain'd her to the end; did ordaine her to the meanes, which thou, together with her, must constantly and conscionably use; and then doubte not but God will give a bleffing, Go.

2 The Husband must give her bonour : and

this honour stands in three things.

I In making account of her as his companion, and Toke fellow; for though thee may not bee Maister, yet the must be the Maisters mate, and

therefore made of his ribbe, e.

Then out upon all tyrannie in wedlocke. For if David could fay of Achitophell his Counsellor, wee tooke sweet counsell together, and conversed like friends: much more ought it to be true of Man and Wife; they must take sweet

counsell together, &c.

prafiat Magareasium Arietem esse, quam filsum. It was a foule aspersion cast upon the people of Magara, that they had a greater care of their sheepe than of their children; And Esclesiasticall bistorie reports that among those Insams which King Hered commanded to bee slaine, there was one of his own: which made an Heather

then Emperour say, It is better to be Herod's Son than his sonne: The application is easie, and true enough of such Husbands: It is better to be, &c.

2 In a wife bearing with her infirmities, viz. with fuch as are the weakeneffes of her fex, and nature, such as are passionall and pænall, but not prefumptuous and finfull. Thus Elkanah (though Hannah was barren, and too too passionate in bearing the reproach of Peninnah, yet) kindely accostes her, Why is thine heart troubled, am not I better than ten sonnes? Thus Iacob did beare with Leah's blear-eyes, and with Rachel's barrennesse; yet when she sinned against God, by enuying her fifter: then he could beare no longer. Go p grant each, and all of us, this holy wifdome; for God requires that we honour them, as the weaker veffels; if they chance to leake we must endeavour to mend them; and the Apofiles reason is a good one, that our prayers bee not hindred erc.

3 Insuffering himselse in some things to bee advised by her; for a wises counsell is not alwayes out of season: you know it was God's command to Abraham, concerning his wise Sarah, to hearken to her voice in that businesse touching Agar. And Elkanah willingly yeelded to his wife Hamah for her tarrying at home till Samuel was weaned; Doe as seemeth best unto thee, tarry at home till the child be weaned, onely the Lord accomplish his word. And when the Shunamite held it sit to goe unto the Prophet of God, her husband would not contradictit. Yea,

1 Sam.1.8.

Gen.30.2.

1 Pet.3.7.

Cen. 31.12.

1 Sam. 1.33.

2 Sam .4.22.

the

Master of a Family exerciseth (after a fort) a power tyrannicall over his servant, a power regall over his child; but in respect of his wise, a power Aristocraticall, not after his owne will, but after the honour and dignity of the maried estate: so that he must not in modesty challenge the priviledge of prescribing his wise what to doe in all matters domesticall; but in some (she being discreet) to leave her to her owne liberty, and judgement.

object.

O but (fay fome) we have met with fo many Monsters, like that Chimara, which Homer de-

scribes thus;

Πρόδε λέων; "οπιθεν δε Δράκων ; μεσση δε χημαίρα. Homer. In the upper part a Lion, in the mid'st a Goate, and beneath a Dragon. They have Lions heads, ramping and roaring; Goates bellies, full of petulancy and lascivious ness; the tailes of Dragons, wounding such as they winde into their imbracings. Their stomacks al water, their brains all wayre, their hearts all earth, and their tongues all fire; set on fire of hell: (as Saint Iames speakes) and must we honour such as these

Sol.

I, that you must: for what though woman was made to bee an helper, and she be to thee an hinderer? What though shee be a crosse to thee, and not a crowne? A curse and not a comfort? yet be she what she will, she is thy wife; God gave her thee for bed and boord, till death you depart: winne her therefore by faire meanes if it bee possible, and remember that God gave her thee, though not for joy, yet for thy ex-

ercise; use her as Gods blessing, for all things are not evil that are unpleasing. Acknowledge Gods providence, and rest upon this, that when thy wayes doe please the Lord, hee will make thy enemies, thy friends; and thou shalt sinde (as it was in Sampson's riddle) that, out of the strong will come what is sweet, &cc.

3 The husband must for sake father and mother, and cleave unto his wife. I presume many defire to understand this duty, because it seemes to make us, desprays; and to abolish our respectivenesse to our parents; and it was at first commanded by God in the Law; and afterwards Christ in the Gospell repeates, but not repeales it; it must therefore be performed, and that we may performe ta-right, we must understand it a-right: it is not spoken absolutely, as if because of our wives, we should dishonour our parents; that is a Glosse fit for none but a Pharisee: But,

1 Because after mariage there is a separation of the child from the chamber, and family of the Parent, and the erecting of a new family; for the ancient use was for children unmaried

to lye in their parents chamber, &c.

2 Conditionally; because if they shall seeke to dissolve the knot of mariage, and givehim counfel lagainst his wife, there the sonne must leave Father and mother, &c.

3 Comparatively; because he is rather to leave his parents succoursesse and harboursesse than his wife; for this is the order of reliefe, and do-

ing good, viz.

Y

1 He

Gen. 2.24.

Rom. 1. 28.

e

;

- I He must doe good unto his family; for if any provide not for his family, he is worse than an Insidell.
- 2 To his parents and progenitours; therefore the Apostle would have the children of Widdowes first to shew pity to their owne house, and then to requite and recompence their parents.

1 Tim. 5.4.

- 3 To their kindred.
- 4 To strangers; but especially to the faithfull.

5 To all forts, be they friends, or foes:

So that if I can releave but one, and the question bee which of the two I must releave, viz. My wife? or my Parent? I answer, that I am bound ro releave my wife first, and then the rest in order, as God shall enable: and yet I would have you take notice that divers of the Schoolemen maintaine the contrary; whose judgement though I approve in many other things yet I leave them in this; and therefore it is a preposterous pity of all those that will bee sed by friends against their wives, providing for them and pinching their wives; for the Apostles rule, viz. That we must not give to others, that our selves bee grieved, holdes also in this, that our wives be grieved.

Quest. 20. Answ. Ephel. 5.24. Colos. 3.18. What is the particular duty of the Wife:

Wives must be in fubjection to their busbands. The duties of wives may bee learned out of the duties of husbands; for First, if the husband must edifie and instruct; then the wife

must

must learne: Secondly, if the husband must make her his companion; then shee must not affect to rule us as Lord, and lo by usurped dominion to make his house, his hell: Thirdly, if the husband must honour her as the weaker vessell; then shee must requite his forbearance with reverence: Fourthly, if the husband must fometimes fuffer himselfe to be advised, then she must take care that shee give wholesome, and seasonable counsell: Fifthly, if the husband must forsake father and mother, and cleave unto his wife, then she must embrace him as the Ivie doth the Oake; the must fpred upon him as the Vine doth upon the wall, or house that supports it: the fumme of all is included in this one (but troublesome) word, Subjection, which is regired often. The woman is in subjection, and bound by the law of mariage. Wives must be subject to their owne husbands. Wives submit your selves, &c. As comely in the Lord. I permit not a woman to usurpe authority over her husband, &c. Thy defire shall be subject to thy husband and he shall rule over thee.

Indeed there is a Law of man which makes the daughter to bee in the power of her father, and not of her husband; but it is contrary to

the Law of God, and of Nature, &c.

Now this duty of subjection the Apostle urgeth (as I told you) from a too-fold order, viz.

1 Of Creation, because Adam was first formed. And if upon this ground it should be objected that beasts should then be preferred be-

Rom.7.2. Ephel.5.24. Colof.3.18. 1 Tim.2.12.

Gen. 3.16.

#### Gop's BUILDING.

fore both, because they were created before either? The Solution is, that the Apossle proves not mans superiority meerely from his priority; but from such a priority, as makes Adam the End, and Eve serving to that End as an helper; and therefore in reason that which serves, is lesse than the End to which it serves: for the Philosopher's rule holds, Finis est nobilior iis qua sunt ad sinem.

2 Of Corruption; because Eve was first deformed; and so brought that into the world, which brought the whole world into bondage.

The Creature, &c.

These two are the Apostles reasons; and to them wee may adde two more, viz.

I From that union which is betwixt man and wife; for the husband is the head of his wife, as Christ of his Church: and therefore, as the members are subject to the head without reasoning, so should the wife be unto the husband; he (under God) provides all, defends all, answers for all; and is it not reason that he should rule all?

2 From the light of Nature, which taught heathenish Ahasuerus to set downe this decree, That women should give their husbands honour, both great, and small, and that every man should beare rule in his ownehouse. It Mascovia, (and many parts of Greece) wives alwayes weare a Shooe-fole upon their heads (as the French women doe weare Hoods neare the forme, onely the rich were them of Velvet, and gold, and the poore of cloth,) to signific their subjection

Arift.in Atb.

Rom. 8.30.

Efther 1,20.

fubjection and obedience due to the man; fo that shee is content so to submit her selfe, as though the man should goe even upon her head, acknowledging him for her Lord. And if such basenesse creepe into any family, that Man will prostitute his crowne and dignitie as a Pander unto his lust; and for a little effeminate dalliance, become a flave to her whom he ought to rule; let the rumination of this checke his folly, that Wives must be subject by the Lawes of God, and men &c.

True it is, that fome Women there ever have beene, and yet are in the world, who would faine exempt themselves from this so naturall, and necessarie a dutie; and for the better colouring their preposterous affectation, they say, that either they are yoaked with a Churlish Nabal? or with such as seldome consider their paines, and kindnesse? and for their parts they could finde in their hearts to lay their hands under their Husbands seete, were it not for such a bad qualitie, and such a mad humour, &c. But against all these glosses which sight point blanck with the ordinance of God, this subjection is a Counter-mure, or rather a Cannon of battery.

Thou maist, and must consider before mariage, whether he be, and likely to be a Wise man, of a soole: but after, know that hee is thy Husband, and thou must be subject. Whatsoever his unworthinesse be, yet God thinkes him not unworthy to rule over thee; and whatsoever his unfitnesse be, yet he cannot be so unfit to go-

3

### GOD'S BUILDING.

verne thee, as thou art unfit to governe him: Thou wert taken to be his helpe, not his head: and how monstrous a thing were it in nature, for any member, yea though it were the heart, (and more thou canst not bee) to direct the head, &c.

Then, that Wives must be in subjection to their Husbands, by this time I presume it will be granted; and yet both wherein, and How, they must be subject, me thinkes I heare it still doubted; and therefore that they mistake not, I will dispell this mist, by shewing Wives first wherein; and then how they must be subject to their Hus-

bands. Of which in order.

Ephef. 5.24.

Tanquam inter ignes luna minores. Hor. is, in all lamfull, and honest things; which lesson (if wee cast our eyes upwards) even Nature it selfe will teach; for when the Sunne is absent the Moone takes upon her the government of the heavens, and our-shines all the starres; but yet not without borrowing her best light from the Sunne; but when the Sun appeares, she vailes her light, and by degrees vanishes: So the Wise in her Husbands absence shines in the family, like the faire Moone among the lesser starres: but when he comes in, it will be her modestie to contract, and withdraw her selfe.

But more particularly, the Wife must be sub-

ject to her Husbands Wifedome.

Wisedome. Naturall disposition. Spirituall endowments.

To.

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Gen 3.16.

I To his Will; Thy defires must be subject to thy Husband's. There must not be a controversize moved betweene Man, and Wife, whose will shall be done? For the Lord in old time (if that can properly be call'd Old, which was so neare to the beginning of time, as Lypsius criticizeth:) commanded, that if the Woman had vowed a vow unto God, it should rest in the Husbands power to disavow it. So that for a Wife to make her Husbands house, his hell, by the strength of her will, is as monstrous in nature, as to see one body having two heads.

Numb. 30.

Shall I shew you what inconveniences have followed upon the stubbornenesse of Womens wills? When Rachell (though otherwise a good Woman) was transported with the strength of her will, and would have it, or she would dye; it moved poore Iacob to wrath; and was the undoubted occasion of sin with Billah. Zipperah was fo wilfull, that notwithstanding the sweete conversation of her Husband, (who was the meekest man alive) no true religion could be either grounded, or graffed in her, but she accounted Circumcifion as an act of a bloudie Religion; which was the cause either of her wilfull separation, or why Moses put her away, when she went downe to Ægyps; as may be collected, out of the eighteenth Chapter of Exedus. Valhi was so stoute and sturdie that she would not come to her Husband's feast, and that caused a divorce betweene them.

Gen. 30.

Exod. 18.2. Efther 1,

And (not to tyre you with instances) what is Y 4 the

XUM

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	the cause why many women live so uncouthly, and uncomfortably with their husbands? May
	they they not thanke their owne wills for it? And wee use to say: Selfe doe, Selfe Have.
object.	But the Will of my Husband is to Wicked- nesse?
Sol.	There is then a superiour Will which countermands, and checks it; but in all domesticall
0	duties whether he be present or absent, as Ruth to Naomi, so must a Wifesay to her Husband;
Ruth 1.16.	Intrease mee not to leave thee, or to returne from following after thee, for whither thou goest, I will goe; and where thou lodgest, I will lodge; thy
	people shall bee my people, and thy God my God,
	2 To his Wisedome; As the Church doth fol- low the Wisedome of Christ for her directi-
	on: so must the wife learne discretion of her Hus- band. And therefore the Shunamite, when she was to goe to the man of God (Elisha) for the
	fafety of her child, she call'd her Husband, and and said, Send with me, I pray thee, one of the young
2 King 4.22.	men, &c.
Gen.18.6.	And when Sarah was to entertaine three frangers, the tooke her direction from Abraham's wisedome. Yet is it not meant that the
.171 191	wife should not imploy her knowledge and dif- cretion which God hath given her, in helping
12.0	and for the good of her Husband; for a wif Woman builds up her house, and bleffed is the man that hath such a wife: but it must be with condi
	tion to submit her selfe to him, as to her Husband

band. Grant, that some Woman is wiser than her Husband? Yet the greatest part of her discretion will be showen in acknowledging him to be her head; and so using the graces which God hath given her, that her Husband may be honour'd, and not under-valued by others, or her selfe.

She did no more than became her in her cafe: for.

I Her Husbands foolishnesse was knowne; for thence he had his name; so that she did not reveale his secret infirmitie; but onely spoke of that which was in every ones mouth.

2 Shee was forced to doe it, that shee might deliver Nabal from his present destruction: As Chirurgians in some cases, thinke it best to cut off a part, to save the Whole. So herein shee shewed her love, for she blemished his name, to save his life.

3 She called him but as he was; and yet shee neither called him so to his face, to stirre up his fury, nor behind his back to disgrace and disparage him.

Thirdly, to his Natural disposition; so long as it is not wicked: For as that Looking glasse is nothing worth (though never so richly fer out) which sheweth the countenance sad, which is pleasant; or pleasing, which is sad: So neither is that wife praise-worthy, in whom, as in a Glasse, the husband cannot behold his owne countenance, whether it be pensive, or pleasant.

Object.
1 Sam. 25. 25. Sol.

Livia,

## God's Bui LDING.

Livia, the wife of Augustus, being demanded how shee wrought, and how shee brought her husband to her will: Answered with great modelie, that she did those things which pleased hint, willingly, and made as though shee knew not his infirmities: Which will be the wisdome of every good wife, to doe alwayes what shee know in ought to be done; and not alwayes to feeme to know what he doth, which ought not to be done.

graces foever the fees in her hisband, thee must by all faire means endevour to cherish, and augment them; encouraging him to make his vertues copulatives; to adde to his Fasth, Vertue; to Vertue, Knowledge; to Knowledge, Temperance;

to Temperance, Patience; to Patience, Brotherly kindnesse; to Brotherly kindnesse, Godlinesse; to Godlinesse; to Saint Peter maketh the chaine, erc.

Thus I have shewed you wherein wives must be subject to their Husbands.

Now I come to the fecond, viz. to shew you:

How wives must be subject to their husbands? What, must they be in such a slavery? This is harsh, and hard, and who can endure it?

This Subjettion (which I have spoken of) is farre from Slavery; for there betwo sorts of Servants; The one bond, The other free. And though wives must obey and serve; yet it is not in the nature of bond-servants, that serve for

trades,

2 Pct.1.5.

Objett.I.

Sol.

trades, wages, meat and drinke, les washer they are free, as their fellowes; for they are free of their husbands, and all that they have and are freely to receive from them fuch familiarity. maintenance and comforts as no fervant whatfoever can expect.

Though one be a Noble-man, and have Lordthips and Tenants under him ver is healfor fubject, and lives under the Lawes of his Prince ver is he not in the nature of a Servant that taketh wages, but as a free Subjett, and doth enjoy his goods, and lands, under his Prince's protection. and is called by him with gracious words, As. Our Loving Subject, Our trusty, and well-beloved Colin, &c. So. dec.

But if the Husband be Lord Paramount in the family, may then the Wife dispose of the goods of the family, more or leffe, without confent of

her husband :

Some hold that a wife hath no power to dispose of any thing, meerely of her selfe, but only by allowance; as if all things were the womans only in communion to use, but her husbands only in discretion, to dispose. But if the wife have right, and power over her husbands body, much morefure over his goods: and if the have but only the use; then what is her preferment above childe, or fervant? Others (as wide on the other fide) think that the wife hath right, and power, over her husbands goods to give, when, and what, and to whom she pleafeth: But this were to give her superiority over

Objett.

Sol

her husband, if the might command his goods at her pleasure; whereas we finde that the Shunamite being a truely devout woman, conferred with her husband, and moved him to make a Chamber for the Prophet, and other necessaries; she would not (like some Pure hypacrites now adayes, who purloine from their husbands to provide for the man of God) doe it without his consent.

2 King.4.9.

Gen. 3.2.

But considering; First, that Evab said, Wee eat of the Trees of the Garden; implying that all was hers by right, as well as Adam's. And considering:

Secondly, that she is subject to her husbands power, not after a fervile, but after a civill man-

ner. And confidering:

Thirdly, that there be some churlish Nabals, who make slaves of their wives. And consi-

dering:

Fourthly, that many workes of mercy require speedy supply; therefore it is good that a meane betweene both these be duely observed: viz. That as the wise may not dispose of all at her pleasure; so shee be not altogether abridged; the goods being in some fort common betweenethem by right of Mariage: (as appeareth by those words) With all my worldly goods I thee endow, &c.

In these three cases therefore, the wife is not barred: viz.

1 Where the Glory of God is fought, and it tends to the preservation of her husband.

1 Sam. 15. 18.

2 Where

2 Where the Husband is Foolish, and weake, and not able to discerne what is good for himfelse, and his family.

3 Where the Husband is an Enemie to the workes of Mercy, and will suffer nothing to be done to releeve Christin his Members.

But where a woman hath a good husband, the case is altered; as it is cleare in the Sbunamite, and others prementioned. Let all wives then shew this their dutie of loving Subjection. In ancient times the wife was covered with a Veile in the presence of her husband; so Rebecca, at the sight of Isaac, in signe of Subjection.

What shall I then fay to Gain-faying Zipporab, that in stead of Subjection, useth the spirit of Contradiction? What to the Levite's Concubine, who plai'dthe Whore, and went from him to her father's house? What to those, who feed their husbands with the Bread of bitterneffe, and at last find the Gravell betweene their owne teeth? Take this Eare-ring, good women: Though a man have planted a Vine, and plashed it against the walls of his house, and have made an Arbour of it for his owne refreshing; yet if it ruine the foundation of the house, and neither shade him from the Scorching Sunne, nor shelter him from the Chilling Dewes; then what should he doe, but plucke it up; or cut it downe? Behold, thy wife (saith the Psalmist) is as the Vine upon the walls of thine house: God hath planted, and placed her as a Citie of refuge for thee to flie unto in all extremities; but if the rot the Foundation -

1 Sam, 19.18

Luke \$. 3.

Iudg. 19.

Pal.118.3.

Matth. 12. 25.

Pfal. 110.6.

tion, that is, Peace; for if not a kingdome, much leffe an house, divided against it self, can stand. If the be smoak to his eyes within, & as raine to him without, that he can fit no where drie from this continual drapping; then must be needs complaine ( with David ) My soule hath dwelt too long amond such as were enemies to Peace: And thou thy felfe, poore-peevish Pout, at last shalt reape but an uncomfortable crop of cares for all thy croffenesse. Then labour to shew thy selfe to be what thou art called a true Vine, whose broad leaves in Summer may coole thy husband's heat; and whose briske wines in Winter may warme thy husbands beart : So shalt thou be in life most joyfull, though in death most forrowfull; The Turtle having lost her Mate, &c.

Queft. 21.

Anfw.

I Tim. 5.10.

2 Cor. 13. 14.

Ephel.6.4.

Acts 22.3.

Dan. 1.4.

Luke 2. 51.

Marke 6.3.

Ierem. 29.6.

What are the duties of Parents to their children?

That they bring them up Naturally, Civilly, Religiously; and that they dispose of them, being fo brought up, to some Calling, and to Marriage.

You have had the first Relation, whereby this Building is inlarg'd; wee come now to the fecond, which is betweene Parents and Children.

And first, I will discover the duties of Parents, as God hath fet them downe in his Word: Where I finde that in generall, the duties of Parents are but Two: The one, That they bring up their children. The other, That they dispose of them, being brought up. Of which in order. And I will shew you:

I That

I That parems must bring up their children; and it is just that they should be carefull in this kinde, because children are a gracious gift of God, a blessed inheritance from the Lord; yea, they are the desence and guard of their parems in time of need: As the arrowes in the hand of the strong man. Yea, and in the Proverbes, Childrens children are the crownes of the Elders; but a child ill brought up makes his mother ashamed; their parents are loth to acknowledge them.

And therefore in the education of children, all parents must see to these two things, viz.

They must take care that they

Live well.

CLive.

I That they live, and so they must bring them up naturally; now that our children doe live, there are three duties doe presse us: whereof the

First, is proper to the mother; and that is to nurse her owne child: and therefore Saint Paul makes it one speciall note of a good wise, in the sirst Epistle to Timothy, If she have nursed her children? Sarah her selfe (though wise to the great Patriarch) did it. And so did Hannah too; yea, when she had a long, and that a necessary journey to goe, shee chose rather to omit that, than not to nurse her childe, or so much as to meane it before the time. David shewes it was the practice of his times. And when God chose a Nurse for Moses, heled the hand-maid of Pharaoh's daughter to his mother, as if God had appointed

Pfal. 127.3.

Pfal. 117.4. Prov.17.6.

Tim. 5. 10. Gen. 21.7. 1 Sam. 1.21.

Pfal, 22.9.

pointed none should nurse him but his owne mother : Yea, Nature it selfe teacheth us this:

I Because God hath given milke to those women, that beare children; (as to Sarah in her old age) and so ordained that no meate is so natu-

2 Because that God hath stamped this in the

rall for the child as the mothers milke.

course of other creatures; for the earth nouritheth that which it brings forth; the mater that which is brought forth in it; the fruit which the Tree beares is fed by the fap which flowes from the roote: yea, among the bruit beasts those that are the most savage doe nurse their young ones: and as the Prophet Ieremie speakes, Even the Dragons draw out their brests, and give suck to their young; but the daughters of my people are become cruell like the Ofriches, which leave their egges, &c. In the eleventh Chapter of Saint Luke, and the feven and twentieth verfeit is faid of Christ, Blessed is the wombe that bare thee, and the paps that gave thee fuck : where it is remark. able that God hath coupled the bleffings (uteri of uberis) of the wombe, and of the brest : but what God hath coupled, some dainty Dames now adayes doe put a funder; they would beare children, but they will not give them fuck; and fo. they separate what God hath joyned, and enjoyned too: and therefore fince they neglect God's Ordinance, and contemne his bleffings; let them take heed hee turne not both into a curfe, giving them a barren wombe, and dry brests, and fo they reape the want of their defire for the re-

ward of their fin.

Lament. 4.3.

True

True it is they may be fometimes put out : But when? But Why? Because it breakes the Reepe, or the shape, or beauty, or hinders liberty? &c. Truly no, for vertuous Sarah, Hannah, Mary, &c. But when they want bealth, and have no ability, then inequity the mother may be excufed. For thus we reade that Rebecca (the wife of Isaac) had a Nurse afterwards whose name was Deberah. But if they be able, and yet put them out to nurse, besides that they estrange the force of naturall affection, they endanger the future carriage of the child; as oreftes killed his Mother Clytemnestra; and Nero ript up the bowels of his Mother Agripina, and (if we may beleeve History) they sucked this more than beaftly savagenesse from the brests of their Nurfes.

Gen. 24.59. Gen. 35.8.

Experience teacheth is that the egges of an Henne are altered under an Hawke; and that a Vinetransplanted from his native soile, doth alter its nature. Other use not your infants worse than Beares doetheir young: as often as your tender babe doth moane, thinke with your selves it cries but for your teate.

But the common fenceis, I would, but I have

no milke? How, no milke? for shame, for feare forbeare tousay societor whose brests are they that have this drought? Truly it is like the Goute: no beggers may have it, but onely they that have most monies and most goods. The Prophet cries out, Give them o Lord, what milt thou give them? A barren

Objett.

Sol.

Hof.9.14.

barren wombe and drie brests: so that this is a surse in it selfe; and then what hard hap have the rich to smart under it, more than the poore and needy! If your brests be drie, as you pretend, then had you need to fast and pray, and crieto God to remove this curse, &c.

Besides all this: know, that the woman that can suckle her childe, and doth it not, for-sakes the fruit of her owne wombe; and such brute beasts as grant not one or two, but more nipples to their young ones, shall condemne such unnatural mothers, that regard more their owne ends, I had almost said, lusts, than the Law of God and Nature.

The fecond and third duty is common to

both the parents; and are thefe.

First, parents must provide for their children, necessary meate, drinke, clothing, &c. For our Saviour saith, though parents be evill, yet if a sonne aske bread, they will not give him a stone; if a fish, they will not give him a scorpion, &c. As our heavenly Father doth give us three excellent theologicall vertues, beyond, and above the rest, viz. Faith, Hope and Charity; which may not unfitly bee compared to these three things:

Love, (not to a stone, but) to bread which nourisheth the hungry; Faith, unto a sish which swimmes not onely in a calme, but in astorme; because in the middest of the most turbulent waves, it remaines secure: "Hope, not unto a Scorpion which hath a sting in 'its taile, and is worst in the end; but to an egge, wherein there

doth

Luke II.II.

doth appeare nothing to looke to, but a drie and barren shell, yet is there in it not onely a proportionable nourishment, but even the largest Fowle: so earthly fathers provide things nourishable; For he hath denied the faith and is worse than an Insidell, who provides not for his family. And yet here two extreames must be avoided.

The one is, that wee doe not put quite from us this provident care; with that foolish Proverb: Spend, and God will fend: or with Abraham's Motto, Iehovah-jireth: as many forts doe. who live themselves without feare as if heaven were intailed upon them; and frend without care as if they were the heires of the world: as if health came in these dayes, from the clouds, without feeking; and wealth from the clods without digging; as if (with the Lilies) they thought to be cloathed without spinning; and (with the Ravens) to be fed without thought-taking; fivilling in drinke; and swelling with pride; and smelling of surfetts; when their poore Wives, and children dwell at the figne of the Ragged backe, and empty Belly, neare Hounds-ditch, &c.

The other is that we be not over large in our provisions for them: either in meate, drinke, or cloathing. We must not pamper children; for excesse breeds diseases both in body, and minde; as the fattest soile beares the ranckest weedes. Neither must they be cloathed with too costs apparell either for matter or forme; for this by degrees esseminates youth; and makes them thinke at last they were not borne to labour.

Z 2

Secondly,

1 Tim. 1.8,

Gen.22.8. Gen.22.14

Mat. 6.26,28.

Secondly, Parents must honestly endevour to lay up something for the suture maintenance of their Children: for though God allowes not person, yet hee doth merson. He commends the care of diligence; though he condemne the care of diffidence. So Saint Paul is to be understood in the twelfth Chapter of the second Epistle to the Corinthians. Where hee saith, that Parents must lay up for their children, &c.

Yet here three cautions must bee remem-

bred.

In getting these goods; they must not bee gotten by ill meanes; as by Vsurie, Extortion, Covetousnesse, deceite, &cc. For then they bee such as our Saviour calls, Riches of iniquity; which God will so blast that they shall not continue, (except it be in his wrath) to thethird generation.

The treasures of wickednesse profit nothing, and no man can possibly setup himselfe, and his seed by sinning against God. Ahab was so farre from enriching himselfe, and his, by engrossing Naboath's Vineyard unjustly, that his house soone suncke, being built upon (a meet foundation) the bloud of the innocent. Achan thought himselfe some body, when he had stollen a medge of gold, and a Babylonish garment; but that which he tooke for bread, proved, in sine, but stones; he was justly stoned to death.

Plinie writes of a kind of Eagle, which having one claw-foot, and the other flat; doth prey upon See and Land; fuch a bird of prey is a co-

Secon

vetous

. . . . .

. Cor. 12.14.

Luke 19.

Prov. 10.3.

1 King. 11.16.

Iofh.7.18.

right, and by wring scrapes and scratches wealth together.

Cefar, in his Commentaries, reports of Scipio Africanus, that to encrease his store, he robbed Churches, Temples; Statues, the rich Sepulchers of the dead: And even in these dayes,

Quid non, &c.

In Pharaoh's dreame the seven leane Kine devoured the fat; but now, quite contrarie, the fat devoure the leane, and yet as the one, so the other, are never a whit in better likeing. These make their coffers, (as the Spleene is to the body, the receptacle of all ill humours) the store-bouse of all ill gotten goods. And therefore it may be said of riches (as St. Peter did of some hard places, in Saint Pani's Epistles) that many pervers them to their owne de struction.

The Prophet eries out, The whole world goes after covetousness: every one contemnes in words that basenesse which in deed hee adores. They lay their excuse upon a great charge of children which urgeth them? or esseupon the rule of wisedom which requires that men should diligently provide meanes to live, &c. They never have too much? No not enough? Some necessities are alwayes pretended for more, and more? Nay, the most covetous Mucke-worme of all, will not only not confesse himselfe to be covetous; but if you will put him to it, he will swearche thinkes in his consci-

Quid non mortalia pestora cogis aurisacra fames? Vir.

2 Pet.3.16.

Icrem. 6.13.

Merains in

Hen quantum de puntlo digla diamur ?

Dives qui nil

Eccles. 11.1.
1 Tim. 6.9.
Isocrates in
Arcopagitico.

ence hee is not covetous: and he sweares what he thinkes; for coverous fe is a monitrous Ague, which makes it felfe fo much the more infenfible, by how much more violent, and burning it is. He is like that fift which Saint Peter tooke. whole mouth being full of silver, yet must be nibble at every bait. Aftronomers give no reafon why Mercurie, which is the least of all the Planets, vet feemes greater thanany starre, but because it is the nearest to us: If the things of this world were not fo nigh us, we would never thinke them fo great, and goodly, as we doe: were wee but a while rapt up (with Saint Paul) we would foone fee, and pitty our owne follies. and crye out as one did. What a caile weekrepe ahour nothing? Diogenes being ata Faire, which was full of fuch things as houtholders call neceffaries; proclaimed his abundance to be fuch, that he needed not any of those things; and yet he had them note-

The safest way will bee, with Crates, to renounce these ungracious appetites, (as hee stiled them) and to drowne them, by casting our
bread upon the waters; lest they drowne us
and ours, in destruction, and perdition. If acrates holds it a difficult matter to judge, whether
a man were better to covet, and leave to his
children, Poverie or Riches? and therefore till
the case be decided, leaves take heed how wee
immoderately and inordinately affect these
outward things; lest what wee salfely stile
goods; we finde truly evil. Bequeath not then

ill-

ill-gotten goods to Polterity; left (with the Baste which Inarching a peece of Aeth from the altar, at which a live cole hung) what you provide for your young doe fire your nelts, and

them, orc.

The lecond Castion is in using them being gotten; you must rejoyce in Gods benefits, with fobriety and shankefulneffe; and not be drudges and flaves to what you have, for your childrens fakes: for thus children are a burthen to the family, and nor a bleffing. Befides, God faith in the feven and thirtieth Pfalme. A good man is Pfal. 37:27. mercifull and lendeth, and his feed enjoyeth the blessing. He is mercifull to himselfe, for Mercy, like Charity, begins at home; he is not affraid to eate a good meale because hee hath children: and he is mercifull to others too; for hee will lend and doe good to whom he can, and then his feed fares the better for it. Marke that. The more hee gives and lends in doing workes of mercy, the better it is for his children; for those children are ever best provided for, whose parents beare this minde, That they had rather trust God with their children, than their children with riches: and have made this their hope, that though they dye, yet Goo lives. Did but one of those rich and wretched parents (who pinched and pined himselfe to make his sonne a Gentleman; forfooth) rife from the dead, and fee that Proverb of Salomon fulfilled in himselfe. He begetteth a sonne and in his hand is nothing; I perswade my selfe, the rumination of this would afflict)

afflict him in his foule, as much as any one paine of fense even in hell it selfe. O consider this, you that now live and see it in others; and remember withall, that if your goods bee either illgotten, or worse kept, it may be your childrens case when you are departed, and feele it, though

you fee it not, &c.

The third Caution is in disposing of your goods: you must bestow them with discretion and godly wisdome; they must have most of your goods, who have more of Gods graces. Thus (by the providence of God) Iacob had the blefing though Efan was the first borne. And Is eph had the two-fold portion, though hee was the youngest of all the twelve, but one. And Salomon, though not David's eldest sonne, but the fonne of his age, yet hee succeeded him in his kingdome. Were this custome in use, that they which doe best, should have best, it would bee a great encouragement to the practice of piety; and vertue would be more honored in the world than nowit is. And ever in your last Will and Testament remember that you make Christ one of your children; let him (in his needy members) have at least a child's part. How did God (for a tenth) bleffe the whole harvest : Forget not then workes of highest charity; doles to the poore, reparation of Churches (and at this time of Saint Paul's especially) erection of Hospitals, annuall stipends for the encrease of Divine Service; fummes for the buying in of impropriate Churches; foundation of Free-Schooles:

Matth. af.

Schooles; and the like, which fome dare not presse for seare of being thought to favour sopery, intermed the state of the state of

Yet before I passe from this point, you shall give mee leave to present before you the necessitie of your account at the day of suggement: where you shall be adjug of Secondary alleg as, it probata: and either crowned with comfort for the fruites of your faith; (I was hungry and you gave me bread, &cc.) Or else condamned to hell for your want of charitie: I was hungry and you gave mee no bread, &cc. As refer in you did it to one of these little ones for my sake, you did it on to me, &c.

These rules, reasons, and cautions, being duly observed, the Parents shall therein discharge their first duties viz.

Carethat their children live: But what will their life doe them good except they doe more than live? It is a poore provision (God knowes) to see that they live naturally; they must then proceede, and take what order they can for the discharge of a second duty they owe to their children; and that is,

That they live well; and to this end they must have a double regard; The one, To bring them up civilly. The other, to bring them up religiously: and

First, Parents must take care to bring their children up civily; and so they must have a speciall respect to three Scheming.
things, viz. Good Manners.

To bring them up in Some Employment.

First,

Ads 31.3.

ra.dusid

Pirft, in Learning, as we find in the two and overrices Chapter of the Afficent was trained up at the feet of Gamaliell: and the meaning of that phrastris chief in in was usuall in the Colledges of the Pharifteen to observe this order in training up of their young blovices, to bring them to perfect on of Phariff shall by the federates wishing this beautiful by the federates wishing the propose upon their faces to heare the chiefe them for the range of the phariff of the phariff of them to be the same the chiefe them for the range of them.

borny and fired more upright hand on som some of the in Mojes his Chaire, to teach others, dec.

Thus it is the commendation of Raul's friends, the So of Abraham's, who trained him up in the knowledge of Astronomics and therefore God doth teach him out of his owne element, how his feed shall be multiplied as the starres of heavens As if God should say Abraham, thou hast often looked up to heaven, and spent thy thoughts upon the starres, looke once more, and therein see thy owne happinesse, for thy seede shall be many like the stars; and mightie like the starres; and glorious as the start, too. So sook, and stases, see. And the Parents of Daniel, Chap. 5. 12: And the Parents of our Lord are worthy to be cimitated, who provided both for his Temparall less.

1 By withdrawing him from the tyrannic of

2 By feeking him with griefe, when they had loft him. 3 By

3. By bringing him up in a calling for he was Subject to them, Lukea 5 to And was usually call'dthe Carpenters fonne.

And also for his life eternalle

I By Circumcifing him cheeight day,

2 By offering for him as for the first begotten.

3 By prefenting him in the Temple to heare the Laws and to fee the facrificesy de continu

4 By fetting him to Schoole, being of fomen what riper yeares; for hee could Reade, and he

could Write too.

Thus you fee how carefull Parents then were: And this was done for au infirmation; and imitation , for every one of us is bound to bring up his children for as they may bell as raine the highest degree of salvation a which that they may the better doe, they much bed raughor har knowledge of God and of his water; for by how much the greater their knowledge is by to much more excellent their faith is de

Seeing then that he attaineth to most knowledge in the things of God, who is belt feet oin other Arts and sciences which doo ferve as fo many Hand maids to Divinity: Therefore wee must see that they be instructed in the one; as the best holder and scadiest meanes unto the othe leaveth him a Olan, but loom rads

What need Rich-mens children have Bear Object. 1. ning, when as they shall have enough ?

Truly the more they have of ourward things; the more need they have of Learning land other graces Luke 2.gr. Marke. 6.7.

Luke 4.16. Iohn 8.6.

Sol ..

graces of the minde, that so they may the better, know how to imploy it in a right way. A Listle horse requires but a Listle currying. The greater that a Ship is, the greater is her fraight; and the greater her fraight, the more skilful had her Master and Pilot need to be, left her heavie

lading finke her, and them.

It was faid of Hannibal, He knew how to get a Victory, but not how to use it. And it is too true of many, that having knowen how to get great estates, yet they know not at all how to Vethem. Like Afop's Affe, they are notable to turne and winde what they carry : Butthe bleffing of Ifficar befals them, they lye downe like fo many Affes under their burthen. He that is supinely ignorant, is but like an Idoll of Gold, or Silver, that hath eyes, but fees not. And, as Dingenes faid, (looking upon Plate's vomit ) I fee here Plate's flegme, and choller, but his Pride ! cannot fee. So we may behold the golden head, and filver breft and armes of a Mammonift; but we althis while can fee nothing of man in him, buthis class fees And therefore it was wel The ken of Pythagoras? that Parents flould be more carefull by Learning to expell Ignorance out of their childrens Soules, than by Phylicke to purge out the Difeafer of their Bodier Por a Difease leaveth him a Man, but Ignorance a har need Rich-mens children have that

Object. 2.

I would faine bring them up in Learning, but I am fo Poore, I cannot would stom and what I

Sol.

eraces

of confesse that Necessite bath no lan wand yet

1

I would have the Plaintiffe to confider these Much more are Chryfam T.v. sgnidtowt

I Whether thou do'ft not fpend three pence a weeke worse in some other thing, thy Pipe, or thy Pot; on thy Backe, or thy Belly; and if thou do'ft, fay, how wilt thou answer to God at the laft for thy childe's Ignorance? ragary low ton so

2 Though thou haft nothing at all to leave him, yet if thou haft given him Learning, his Portion is fallen unto him in a fat ground; that is a faire patrimony word bang relolo on med based

Salomon ( who best knew the true value of of things) faith, Bleffed is the man that gets un- Prov. 3.13, 14. derstanding, for the merchandize thereof is better than silver, and the gaine better than gold, &c. And as he commends it to others : fo when he was put to choose which of these, viz. Wisdome, Riches, or Long-life, he would rather have, he preferred Wifdome.

O then let us strive to give them what Lear. ning we can; let Paul plant, and Apollos water, and then let us leave the fuccesse and encrease to God, or.

The fecond thing which Parents must have respect unto, in the civill Education of their children, is that they bring them up in good manners, for Learning without Manners, is but a Pearle in a Swine's (nout; and our Proverbe is, that Manners make aman: And therefore Parents must have a tender respect to this Dutie. For if an Heathen, when he saw a childe V nmannerly, fell foule upon his Master, and thwacked him wellfavouredly,

riant branches are ever first lapped off:

Lydbyktovs

2 They

z They must not Interrupt, and trouble others while they are speaking; For, seeft thou a man hastie in his matters, there is more hope of a foole, than of him. When therefore Parents see, or lieare of the presumption of their children, in this kinde; let them consider that it is want of instruction, &c.

Secondly, in Speech; and here foure things are to be remembred:

That they use Faire speeches to all; and that they name not their Besters without reverence: As the young man, though a Ruler; said to Christ, Good Master. So, O most Noble Theophilus. And the Gaeler to Paul and Silas, Sirs, what shall I doe? &c.

Oh how unfit is the Language of Ashdod; whereby any, much more children, give difgracefull terms! Oc.

That they speake not Sesquipedals, but humbly of themselves, as that wise Matton Abigail; (when she was sent for to be the wife of David) first bowed her selfe to the servants, then made this lowly answer; Behold, let thy bandmaid be made fervant to mash the feet of the servants of my Lord.

3 That they Salute lovingly all Christians; Marke how Boox and the Reapers saluted each other; The Lord be with you, said he; The Lord blesse thee, answered they: Yea, the Angell teacheth Touth thus much, saluting Gedeon, The Lord be with thee, thou valiant man, &co.

4 That they bee Thankefull for kindnesses

Prov. 29. 20.

t Kine Salf.

Marke 10.17

A&s 16.

1 Sam. 35.41.

Ruth. 2 4.

Iudg.6.12.

4 In Bending the knee, in figne of Subjection and humilitie, as Salomon did.

5 In Giving place to their Betters; yea, and offering it to their equals, or inferiours in courtefie. As our Saviour adviseth, When thou shalt be bidden forth, fet not thy selfe in the shiefest place, &c.

The third thing which Parents must have respect unto in the civill Education of their children, is, that they bring them up in some implayment or other. Idleneffe is a poison to all; and to Youth especially. And that it is no small sin. it may be gathered from the very creation; for then God placed not Adam in Paradife as an Idle Speculator, or Surveyour, to ftand either gazing, or to walke idly up and downe; But to till, and keepe it. And so much did Go b hate idleneffe in the common-wealth of Ifraell that by a peremprorie add he did prohibiteit. I shoom

And St. Rist, among other things which he gives the Theffalonians incharge, names this for one. Hee that will not labour, Shall not eate. Why Stand you here (faithour Saniour) all the day idle? Gos nee alfornio the Vineard, Thelife of a Chrifinn is not a flanding still, Standing waters foone putrifie. Gods fetvice is not an idle one; as Pharaph thought it. Tee are too muchidle, therefore yee fay me would eve out to ferve the Lord, &c. Burit is a pressing forward wea and a runn ing to obtaine. For as in bodies natural, those that are most active, are most Noble; and therefore fire is more noble than aire ; airecthen mater ; water than earth; Aa fo I King . . 19

Luk.14 8.

Gen. 2. 15.

Ad collendum O cufodiendum. Deut 15 2.

2 Thef. 3.12.

Matth. 20.6.

Exod. 5.17.

1 Cor. 9. 24.

Tob 5.

Gen.3. In Sudore vultus &cc.

Iohn 9.4.

fo it is in frituall substances, too. Man is borne to labour, as the sparkes flye upward. Am I better than my fathers ? faid Eliah. And fo may I are we better than our Father Adam? In the sweate

of thy face shalt thou eate thy bread.

And as it was the penaltie of the first Adam ; fo was it the practice of the Second Adam, IE sus CHRIST, he did eare his bread, not only in the sweate, but in the very bloud of his browes; or rather hee did not eate at all; but it mas his meate to doe his Fathers will. And as Abimelech faid unto his Souldiers; fo mee thinkes I heare Christ faying unto all that will be his Desciples, What you see me doe, doe yee likewise, &c.

Our vocations of life, they are the Sanctions of God, appointed, and enjoyn'd unto every foule: and though all labourers be not chosen; yet none are chosen but labourers. Hee must needs be a work-man that will have the pennie of eternal life: Every man is call'd into a Vineyard into some one, or other course of life: Christianitie it being the common Vineyard to us all. Here we must not stand to see, and to be seene: as in the market place, doing nothing : for when, the Messengers of God (as we read in the first of Zachary) returne these unhappierydings to the Lord, We have gone through the world, and behold it fits still and is acrest; you shall find there is a fearefull Eccho refounds unto ir in the first Epifile to the Theffalonians : When they hall fay peace, and safety, then shall sodaine destruction come upon them, as travaile upon a woman with childe, &c. Idlene []

I Thef. s.

Idlenesse, was one of those sins which overthrew Sodom, and her daughter. I passed by the field of the sloathfull, saith Salomon, and by the vineard of the man destitute of understanding, and loe it was all over growen with thornes, and nettles had covered the face thereof. And as his field is over runne with thornes, and nettles; so shall his body be over-growne with infirmities; and his minde with vicious qualities.

The Vnjust steward in the Gospell, (being summon'd to give an account of his baily-wicke, because he might bee no longer steward) among his perplexed thoughts what he should doe for the time to come; said thus within himselfe, I cannot digge, and to begge I am ashamed, &c. But some are now more faithlesse than the unjust steward himselfe, who now adayes are not ashamed to beg, though they bee able enough to dig.

I will therefore with Salomon send such suggards to the Pissemire to learne to be laborious: and since God himselfe sanctified not his rest, till he had finished his sixe dayes worke; hetacitly taught us thus much, that such as now give themselves to idlenesse and rest, in this which is the time of labour; shall hereafter labour in the time of rest, and shall suffer then the greatest torments, when they hoped to have found the greatest refreshings of their soules.

And thus having shewen first that you must bring up your children naturally; and then civilly; and what it is so to doe: I now come to the third, which is;

Aa 2

3 You

Luke 16.

Prov. 6.6.

Ego te non Catilina genui sed patria.

3 You must take care that you bring up your children, religionsly; You cannot doe more for your children then to make them the children of God. If Damatria when the heard that her fon carried himfelfe unworthily in the warres; faid Malo filium babere mortuum, quam bello inuttlem : Then much more ought we to think, and fay, we had rather have no fonnes then they should not be Gods servants. If Aulus fulvius when his son was in the conspiracie of Cariline, Said &c. I begot not thee to fide with Catiline against thy countries but to ferve thy countrie against Catiline? Then much more ought we to labour that our Children, (as CHRISTS faithfull fouldiers, and fervants) may fight for his cause, against the world, the flesh, and the devill; and nor (as some rebells doe) against their Go D, and King, &c.

Zeuxes (having artificially painted a boy carrying grapes in an hand-basket; and observing the birds, (as if they had beene true grapes) to come and pecke arthem) was very angry with himselfe, and his art, saying, had I painted the boy (who was the chiefe part of my picture) as well as I have done the grapes, which were but my secondarie respect in this piece; then fure the birdes durst never have beene so bold : So if Parents would have but as much care, to painte, and forme the manners of their children (when they are young) as they are willing to fet out heir bodies with needleffe curiofities, truly those birds of prey, the world, the flesh, and the Devill would never dare fo boldly to pecke at their foules, foules, as they doe, &c. And therefore it must be our principall care to bring them up religiously, wherein wee must have respect to two

things especially.

I That they be admitted into the Church by baptisme: for it ought to be, as the grace, so the glory of a father to have his child, the child also of the Church. As we reade of the mother of Saint Bernard (a worthy mother of so worthy a sonne) that so soone as her children were borne, she tooke them in her armes and offered them up to our Lord Iesus, and from thence forth loved, and used them as so many holy vessels, committed unto her by God himselfe. Yea, and Saint Monica (being withchild of great Augustine) dedicated him often times to Christian religion; as himselfe witnesseth, when he said, hee had tasted the salt of God in his mothers wombe. So must we, &c.

2 Being in the Church, that they be brought up in the instruction, and true information of the

Lord. And the realons are,

First, because Almighty God doth presse

parents to it: and that three wayes.

I By his Command. And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talke of them when thou sittest in thine house, and when thou walkest by the way, &c. He ordained a Law in I srael, &c.

2 By Blessing the observers of it; for Abraham was made a mighty Nation; and the Lord A a 3 would

Ejus fale tondiebar, jam inde ab utero. Aug. in Conf.

Ephef.6.4.

Deut . 6.7.

Pfal. 78.5.

Gen.18,17.

would not hide his secrets from him; because he knew that Abraham would command his children and his houshold after him, &c.

3 By Cursing the neglecters of it: Ely (otherwise a good man) was severely punished, and his whole house for the neglect of this duty: yea, this is the chiefe cause why so many mourne for the destruction of their children; as David for his Absolom, &c. Oh Absolom, &c.

Secondly, Because Parents are a chiefe cause of the childs evill; as David, Pfal. 51.5. hold I was borne in iniquity, and in sinne did my mother conceive me. Had not we beene borne of our parents, Originall sinne had not beene propagated unto us. Then let not the Grandies of this world stand so much upon their birth, and trample upon their brethren: they stand upon their immunities, but they understand not their miseries. I deny not but there was or might have beene more pompe at their birth, more folemnity, joy and feafting: but let them tell mee (without blushing) was there lesse sinne in their conception, lesse ignorance in their mindes, lesse corruption in their bodies, leffe originall guilt in their foules; if not, then how doth their noble birth and bloud priviledge them?

Well might they have beene admired and gazed at as some prodigie, (farre surpassing the deeds of Herenles) could they have strangled the two Serpents, (naturall weakenesse, and originall guilt) in their cradles; but alas, they could not; and since they could not, now to glory only

in

Pfal. 51.5.

in that they are nobly borne, is but to glory in their shame : for not many noble, faith the Apostle, &c. Your Ancestours happily provided more livings for you; but not leffe dying: they left you more goods, and did they not leave you more evils too ? You received life from them ? True; but it is a finfull and therefore a short and shamefull life; and in lieu thereof they made you liable to everlasting death: they gave you clothes and rayment, so did they shame and nakednesse: you were washed and cleansed by them; and reason good, for you were polluted by them: you received nourishment from them; fo did you porson, too. Summe up all, and then see what you have gotten by your first birth; but the evidences of the very same sinne, the same weakenesse, the same mutability, the same mortality, which the poorest parents bequeath to their children; and you may truly fay of each of these, as sometimes Philemondid of his Angling-rod and fishing-booke which was all that his father left him, Hoc tantum possum sppellare paternam Rehold Guulemen, the best, the greatest, the ancientest of you, here is a barre in your Armes, and a blemish in your Coates; you were conceived in sinne: and the higher you ascend by climbing up the long line of your progenitours, the nigher you approach to the shamefull fall of that one Adam, who hath made every man, altogether vanity.

The Heather himselfe could say that there be two principall causes in bad parents of bad

Aa4

children

Pfal. 39.5.

children; the one is the evil of nature, in the disposition; the other is evill education and I must tell you, that as at Tables, an ill-chance may be fomewhat bettered by a skillfull player, yet can it not be altogether altered: fo by good education you may in part reforme but you can never cleane roote out the naturall corruptions, which you by generation conveigh to your children: heale those wounds as artificially as you can, yet shall there still be a fcarre: How many parents may therefore stile themselves. not Naumies but Marah? Not beautifull, but full of bitternesse? And their children, Icabods? for the glory is departed. And so Lo-ammi, for they are not Gods people. Now if you would know what you should doe that your children may be religiously brought up; you must,

1 Acquaint them with the grounds of truth, necessary to salvation: and this must be done by

private catechifing.

2 Inure them to reade the Scriptures, and to marke especially such places as either confirme the grounds of Religious or doe check the cor-

ruptions of life.

3 Bring them to the publike exercises of Religion, so soone as they are able to sit reverently, or fruitfully: as it is reported of the Iewes children, that they could name any thing in the Temple, before they perfectly knew ought at home. Thus if wee teach achilde the way hee should goe, when hee is old hee will not depart from it.

Prov. ag. d.

Oh

Ohthat all parents would thus endeavour to instruct their children in the wayes of godlines; that as they were instruments to beget them in the flesh; so they might be instruments to beget them in the faith too! Oh that each mother would feed her young ones with the fincere milk of the Word; and so first suckle and then weane the foules of her children, as well as the bodies! O that both fathers and mothers, would joyne issue in this, that as their children wax in frength and stature, so they might grow in grace and favour both with God and men!

If a father bee to fend his sonne a dangerous journey by Land, or a voyage by Sea; hee will what he may, instruct him, how to avoid perill: Take heed my some; thou maist meet with wicked men that may kill or corrupt thee; there be Theeves, and Pyrats, and Rocks, and quick-Sands; and wilde-beafts, and Syrens; O my fonne beware of these, and a world of other perils: thou art my staffe, the comfort of my age, if ought befall thee otherwise than well, my gray-haires shall soone descend with forrow to the grave, &c. How much more then, &c.

And yet fay what I can of this dutie; though I should presse it with the tongue of men, and Angels yet shall I not perswade, prevaile with some Parents that cannot doe it, so great is their ignorance; with others that care not to doe it, fo little is their conscience; and with some that will not doe it: and yet each of these hath his

Plea.

1 Those

would instruct my children, but I cannot rule them? This may be so, indeed, but where lyes the fault? Is it not because thou didst pamper him being young? Or not bend him whilst he was pliable? Is it not because he (writing after thy copie) hath all the false latines of thy life to warrant his imitation to be true, and good? Is it not because thou dost not use duely, and daily to pray for him and thy selfe? Is it not because thou art guilty of sinfull courses against God, yet unrepented of? therefore God gives over thy child to disobedience against thee?

2 Those that care not to doeir, pretend that they doe instruct their children; and so they doe indeed; but in what principles? In the grounds of religion? In matters of faith? In matters of fact? What simply necessary to bee beleeved? What to bee done, of such as will be saved? What duties they owe to God? What to their neighbour? What to themselves? Nothing lesse: but as Lewis the eleventh of France, said, that his Son should learne but this one sentence in the Latine tongue, Qui nescit dissimulate, nescit imperare. And Licinius the Emperour grossely affirmed, that knowledge is the poyson of any common wealth.

And these great mens examples have beene very powerfull among the Commons; who generally thinke that a little knowledge is enough;

and a little honestie, too much.

If

If they preach to their children, it is out of Machiavill, when profit speakes, let Conscience hold her peace. If they pray, tis out of the Satyrist Pulchra Laverna,....

Da mihi fallere ; da Sanctum, justumq; videri. 3 Those that will not doe it, pretend that it is a vaine thing to trouble children, for what would you have them to doe? An early Saint, an old Devill? Soone ripe, and soone rotten? But stay: It is knowne that the Devill hath Sophifirst enough, and wants not an Objection: and yet both the practice of the Saints, and our owne experience gives abundant satisfaction to this cavill; (that it is but lost labour to traine up our children in the grounds of true religion?) For Hannah brought Samuel to Ely to be instructed, as soone as he was meaned. Ennicathe mother of Timothy taught him in the Scriptures even of a child. What was it by which holy. Women-Martyrs in times of perfecution, prepared their children, even tender Virgins, to fuffer with them the worst of torments, rather than deny their faith; but onely catechifing them in the Scriptures ? Well fare Sophia with her three children, and Symphorista with her seven in the third persecution: And Falicitas with her seven children in the fourth perfecution? And a woman of Syria with her two daughters in the tenth persecution: And a woman of Antioch with her child. Who answered the Tyrant, that it had religion even from the mothers brest: And Athanasia with her three daughters; all which

1.Sam. 1.24. 2 Tim.3.15. which suffered; as wee reade in Ecclesiastical! Histories. Have all these catechized in vaine? Have they not reaped, and we seene the fruit of it? And so shalt thou, if thou bring up thy children Naturally, Civilly, Religiously, Carefully, Constantly, Conscionably, &cc.

And thus having shewed you how to bring up your children: I hasten now to the other

branch of Parents duty: And that is,

You must Dispose of them, (being so brought up) for children must not be their owne Carvers: and this againe hath two degrees, where-

of, the

First is, that you Dispose of them in a lawfull calling: The Athenians made a Law, That before a childe was to be placed in a calling, he should first be had to a publike place, where Instruments of all Trades were laid; and looke in what thing the childe tooke most delight, he was put to that Trade to which the Toole belonged. So should Parents spie our their childrens naturall disposition, and accordingly make provision for them; yet so as God may ever be ferved in the first place: And then ponder, I pray you, how God hath bleffed them that walked conscionably in their calling: Saul was anointed King, whil'st he was seeking his Fathers Affes: David was taken from the Sheepfold, and his Sheep-hooke was turned into a Scepter: And those two famous Prophets, Elisha, and Amos, were called to be fuch, the one from an Husband-man, following the Plough; and the other odt gooms were dered us geied mord redto

riage; when you (knowing your children fit) doe either provide Matches for them, or at least doe advise them whereunto by your selves, or your friends. It was this of old

In Precept; Take wives for your sonnes, and give your daughters to huebands, &c.

2 In Practife; Abraham for Ifaac, Manach for Sampfon, &cc. Yea, and Agar for Ifmael, which, were it not neglected; many wicked children would not commit who redome, and make fuch unequall, and ungodly mariages as they doe; &c. I will close up the Parents dutie, with an Item, or two.

we that are Parents must give out children good example at home, both in our selves and in our servants; woefull experience teacheth us how much hurt servants doe our children many times.

2 Wee must not suffer them to have their owne wills, Salomon saith, A childe set at liberty, maketh his mother ashumed. Other wee would therefore remember the saying of the Wise-man; Give no passage to the mater, no, not a lattle: Behold, the heart of a childe is like to violent maters; Give him never so little way, and he causeth a rupture, &c.

3 Wee must rebuke them when they doe amisse; for want whereof, so many forward Striplings are undone. See this in Adamjah, for before Ierem . 29.6.

s nigod robinsk

.7.1 col

Prov.19.15.

ie

er

## God's Building.

1 King. 1.6.

Plutarch.

Prov. 22.15.
The same word (nn 19) in the Greeke, signifies both a childe, and a foole.

Prov. 13.24.
Iob 1.5.

before his Father David was dead, he would be King; and therefore got himselfe Horse-men and Chariots, and fiftie foot-men; and the reason of that his V furpation was because his Father had not displeased him at any time, in saying so much, as, Why hast thou done so & &cc.

4 We must Chashife them, when our reproofes prevaile note: As that Noble Roman did, Qui exuit patrem, ut Consulem ageret. Salomon in the two and twentieth of the Proverbs, saith, Folly is bound up in the heart of a childe: And therefore in the thirteenth of the Proverbs he concludes, That he that spares the rod, hates his some, &c.

5 Lastly, we must ever pray to Godfor them, as lob did; for it is said, That his somes went and feasted in their houses, every one his day; and sent and called for their three sisters to eat, and to drinke with them: And it was so when the dayes of feasting were gone about, that lob sent, and sanctified them; and rose up early in the morning, and offered burnt offerings, according to the number of them all, &c.

Thus when Angustine was an Hereticke, it is recorded that his Mothet Monica did pray and weepe bitterly for him; and the sonne comming in, and seeing ir, said, It is impossible the childe should perish, for whom those teares were shed, &c.

Quest. 22.

What are the duties of Children?

Reverence, Obedience, and Thankfulnesse to their Parents, and Love to each other.

We come now (by due order) to the Duties

of

of Children, which are propounded in the fifth Commandement, Honour thy father, and thy mother, &c. And (as they are couched in the Answer) they are of two forts, viz. Either to their Parents, or to each other. I will begin with their duties to their Parents, which are chiefly three:

And the first thereof is Reverence, which stands in the Performance of some things, and in

the Forbearance of other things.

The duties which Reverence requires to be performed to our Parents, are especially two:

I An inward, awfull regard of them: Tee shall feare every man his father, and his mother, &c. that is, you shall stand in a reverend awe of them, discerning more in them, than in ordinary persons, in respect of your selves, whose parents they are. And Saint Paul, repeating the Commandement, saith, Honour thy father, and thy mother, which is the first Commandement with promise, That it may be well with thee. The wood which is used in the Originall, significant such a kinde of Honour as there is in Reverence.

2 An outward testifying of it both in craving their Blessings, that so we may shew our ordinary dependance upon them, as one ordinary meanes to procure God's blessing upon us; and also in bowing to them, and being uncovered before them; as Toseph did, though a mightie Prince, and his Father then in want, and supplied by him; though he himselfe had his sight, and his Father through age was blinde, and therefore could not see what duty his son performed

Levit. 19.3.

Ephef. 6.2:

Tiua.

Gen. 48.12.

1 King. 2. 19.

Deut. 27.16.

Exod. 31.17.

Exod.11.15.

formed to him; yet when hee came to his poore tilind Father, he howed anto the ground, as af his Father had beene fome Earth-awing Monarcha for he well knew that the dejected condition of his Father, could not free him from the Lawief God. And Salemon (when he fate upon his Regall Throne, and heard that his Mobier came to speake with him) went to meet her, and bowed downe to ther, and caused lies to be fet at his Right-hand. A finity a timb and

: The things which Reverence requires to be

be that surfing Rather, and mother. For Curfed be that surfeth father or mother. And He that curfeth father of mother shall die the death.

finite father or mother, shall die the death. Yea, by the Heathenish Roman Lawes, he that slew his Parents, was not to die a common death, but he was sewed up in a sacke, with a Dag, a Cacke, a Viper, and an Ape; (so many Emblemes of unnatural nesse) and throwne into the Sea, that the dire while she he lived, and the Earth when he was dead, might be denied him, who had wronged them that gave him a life and being, (under God) in the dire, and on the Earth, &c.

mockes his father, and despite which mockes his father, and despite which instruction of his mother, let the Ravens of the valley plucke it out, and the young Eagles eat it, &c.

The fecond duty to be performed by children to their Parents, is obedience; and this is the

Prov. 30-17.

doing of their parents will, so farre as they posfibly can, and lawfully may. This is required in the three and twenty Chapter of the Proverbes. Obey thy father that hath begotten thee, and despise not thy mother when she is old. And in the third Chapter to the Collos sians, Chitdren obey your parents in all things; for that is wellpleasing unto the Lord. How: In all things: Even in wicked things too: No, but with that restraint in the fixth Chapter to the Ephesians, Children obey your parents in the Lord, for that is right. Which that you may the better understand, I will acquaint you both, wherein children must obey; and how; and how farre.

Wherein must children obey their Parents ? Looke back unto, the duties of parents, and

there you shall see wherein: for

First, parents must bring up their children in Religion; and confequently they must obey in practifing religious exercises, as the children of Iob did, when he fent to fanctifie them. Oh what a lamentable thing it is to fee fo many children who will not be exhorted in this kinde ! How often doe your parents entreat you, as David did Salomon, (And thou Salomon my Conne, know thou thy God, &c.) but (with those children of Belial you cast the knowledge of God behind your backs, and hatero be informed, reformed? How often doe they presse with grave counsell and gracious words (expressed not without showers of teares) yet you remaine dry like Gedeon's fleece, though the ground about you bee Bb wet. Prov.33. 33.

Col.3. 20.

Ephel.6.1.

Object.1.

lob 1.5.

Day, when they thought you have beene at Church, yet, had they fought you, should they have found you in the Temple as to feph and Mary did C.H. R. I. S. T. Orin some ripling hanse, or avorsed a Isthis your shediente, &c.

They must obey in learning at Schoole those good things that they are raught; whereby they may be inabled by Gods bleffing on their industry, to prove worthy members both of Church

and Common-wealth Meseng way your

Alexander the Great prized learning so high, that he was offended with Aristorle (his Tutor) because hee had published to the world those Athickes wherein he had instructed him; saying, he desired more to excell others in knowledge, than in power. And Diogenes comming to the Philosopher Amisthenes was repelled, notwithstanding which repulse he would thrust himselfe into his company; so that at last Amisshenes struck him with his ferula; but Diogenes held his head to him, and bad him smite on, yet shalt thou sinde no cudgest crabbed enough to drive me from thee, if thou will but speake, so studies was he of profiting in knowledge, ere.

of their mothers, they must obey the precepts of their mothers, as Salomon speakes. As King Saul told Daniel; that Goliah was a man of war from his youth up. I fo should children be trained in manners from their youth up. They can never fight the Lords battels as they should, who

are

are not his sworne Souldiers in their very swadling clouts. Oh at what a guard lies that man, among men, that wants manners? Every one espies, and either geeres, or pitties his breeding? The Taylors helpe can never make him in the fashion; for every step he takes, and word hee speaks bewrayes him to be a Nothing in the habit of somebody? He is commonly used like a whetstone, every chamber maid sharpens herselfe upon him; and for all his wealth, yet will none of him, till he be better in his wits? If at any time he counterfeit, and looke bigge, yet you may easily discover this Asse for all the Lions skinne.

4. They must obey them in labours; as the children of the Patriarchs (year, their tender daughters) were brought up in doing houshold businesse. Went not Rebecca with her pitcher to the Well, to give drinke to her fathers. Cammels? And the seven daughters of the Priest of Midian, accustomed themselves to draw water, and fill the troughes to water their fathers sheepe.

Heare this you delicate Damofels, and idle heires, who thinke (with the Lilies) to be cloathed without fpinning? Salomon faith in the one and thirty Chapter of the Proverbes; that the good house-wife layes her hand to the wheele; but you for want of taking paines, set all upon wheeles; and while you doe nothing, you undoe your selves, &c.

5 In chastisements; children must shew their
Bb 2 obedience

Gen 24.17.

Exod.2. 16.

Prov. 31.

Prov. 13.1. Prov. 15. 5. obedience in patiently bearing their parents corrections; as Salomon faith, Despise not the correction of thy father, &cc: Elian (after he had beene long absent from his father) being asked what hee had learned? Answered, hee should know ere it were long: and in the meane time his father correcting him, hee tooke it in good part, and said, Sir, you see I have learned somewhat for I have learned to beare with your anger, and to endure your stripes obediently: and so should we learne this Vnum necessarium; and I call it necessary, both begause, the parents are bound to doe it, and the child to suffer it.

6 In the choice of a lawfull calling, and of mariage especially: for the parent is the principall agent and disposer of the child. Indeed the parents have not authority to force the child by compulsion; yet the reverence and obedience which the childe owes his parents, must needs be a strong inducement, and perswassion to him not to dissent, and disclaime his advice

without great and waighty reasons.

How must children obey their parents?
With the spirit of meekenesse and love swhich will be manifested three wayes:

1 By obeying without inquiring; difcour-

fing, contending, &c.

2 By bearing the infirmities of their bodies, or mindes, though poore, aged, difeafed, crabbed, &c.

3 By obeying without respect of profit:some children will honour their parents (as the Harlot doth

Object. 2.

doth her Paramour) whilest they are Nouns substantives, able to stand of themselves, and in the Dative case; but if once they decline so fatre as to come to the Ablative absolute, then these Participles will be governed no longer by them: their obedience is mercenary; and no penny, no Pater noster, &c.

How farre must children obey their parents? In the Lord, faith Saint Paul: and V sque ad arras, faith the Heathen; that is, so farre as may stand with Gods glory, and the honour of the place they have in Church; or Common-wealth. And the reasons are:

I Because he that loves father or mother more than me, saith our Saviour is not worthy of mee.

Wherefore if father or mother shall require any thing that may not stand with the glory of Goo; Saint Peter faith, Thinke you, whether it bee better to obey God, or man ? Looke upon Christ, when the question was; whether his love to his Mother or zeale to his heavenly Fathers glory by working miracles were the greater? He faid to her, Woman, &c. And it is recorded as an everlasting monument of renowne to the Tribe of Levi. That he faid to bis father and mother, I know you not; and to his brethren and children I respect you not; that is, hee preferred the glory of God (in sheathing his Sword in their bowels, when God commanded) before his naturall affection. And it was the counsell of that grave Father Saint Hierome, if thy father lye on the threshold of thy doore; if thy mother shew Bb 3 TUO

Object.3.

Iohn 2.

Deut. 3 3.9.

Pices a collo parvulus pendeas in ans &c Hieren.

thee her brefts with which she gave thee suck; if thy child hang about thy necke to hinder thy beedy accesses Christ then Projec &c. Cast of thy babe, contemne thy mother, spurne thy father; it is piety to be impious in this kinde.

2 Because if a father that is a meane man, shall require of his child who is well dignified, fome unworthy imployment then though there must be an humble enterrainment of his command, and a child-like carriage towards him; yet is not his will to bee performed. And therefore if parents would be fure to finderheir children obedient, then they must remember that it is their duty.

I To command only things lawfull in respect of God. and Them to redult is reflered

2. Things convenient in respect of their children; and for this cause faith the Apostle, Parents provoke nat your children to wrath.

The third duty which children owe to their parents, is Thankfulneffe; and to recompence to their power their parents kindenesse : and this

stands in two things.

In fuccouring their Parents, to their power, & relieving them if they be in want. I have read of a daughter that fuckled her mother a good while with her breft-milke: Now what so rare to bee feene, as the child to give the mother fucke", A man would thinke that it were against nature: were it not the first law of nature, to love our Parents. And therefore none of our brests should want this milke of piety towards

Valer. Max.

our decrepit Parents: If they be blinde, or lame, or deafe, or dumbe; we may, and we must worke fuch miracles as the restoring of fight to the blinde, and legges to the lame; and eares to the deafe; and speech to the dumbe; their defects must be supplied by us. And this, Saint Paul calls recompensing their kindnesses. See this in so see the incomies to buy corne; he would not take it, but knit it up in the mouth of the sacke, &c.

And in Rmh, for (when Naom), being her mother in law, was of great yeares and her strength spent, and so unable to helpe her selfe) she gathered corne in the harvest for the reliefe of them both; and when Booz gave her meate and drinke, she reserved part of her victuailes, and brought it home with her gleanings to resresh her mother. And so will all they doe, who are not sicke of the mother; which is such a discase in these dayes, as perisheth all piery to Parents.

2 In praying for them; for if prayer must be made for all in authoritie; that is, for those that are Magistrates, yea though they be more remote from us; then much more for our farents. And as (when thou seest their informaties) thou must goe backward (with Noshs two somes) and cover their nackednesse before men: so thou must goe formard in grace, and lay open thy hearts griefe for them in prayer to God, or.

Thus of the duties which children owe to their parents; now in a word, armo I will Bb 4 shew

t Tim.5.4.

Gen. 47. 12.

Ruth. 3.14

Gen. 47.

Vita Via.

4.7. GUT

thew you; what children owe to each other; and that is. for my box, with a week to calculate

gave to his brethren, fall not out by the way.
And Moses to the Israelites; Tee are brethren, why
strive you?

There be foure fores of brethren. viz. 4 mass

Gen. 25.26.

Deut. 17.15.

Recthren by nature; fo lacob, and Efan.

Recthren by nature; fo all the lemes; J.

2 Brethren by nation; so all the Jewes. From among thy brethren shalt thou make a king over thee; thou shalt not set a King over thee, which is not thy brother.

3 Brethren by cognation, and offinitie; so Abraham, and Lot. And so ordinarily (in the lewish Genealogies) they are call'd brethren who are necre allied:

4 Brethren in a spirituall relation, and affection. So I lohn, even your brother, and companion, &c.

Now all true Christians may justly be call'd brethren in three regards.

and the Church. God is the Father of us all. And the Church, that Irrufalem which is above, is the Another of us all. Neither can he have God to his Father ninho hath not the Church to his Mother as Saint Augustine, truly.

this world to we have all the same Patrimonie; this world to we said the world to come, to enjoy. One fath ane baptisme; the Angels are our guard; the restures our servants; the Scriptures our evidence; the Sacraments, our Seales; the Holy

Gen. 13.8.

Apoc.1.9. 117

Matth. 23.9.

Holy Ghost our Asurer, that all things are ours; and wee are CHRISTS; and CHRIST is Gods.

3 Because wee are all bound to love each other with the love of brethren. Now in naturall reason the love of brethren must needs bee the greatest, because of all relations in the world this betweene brethren is the most direct, and

equall.

We all know how great an evill, the diffention is of brethren: and the Plalmift would faigne have us know how great a good their communion is; in his Ecce quam bonum? &c. Behold how good, and pleasant, a thing it is for brethren to dwell in unitie? Where note, that though fome things are good, yet they are nor pleasant, as the exercises of mortification; and though other things are pleasant, yet they are not good, as the lufts of the flesh ; but the love of brethren is both good, and pleafant; Good in the Caufes, and good in the confequences; pleafing to God, and pleafing to our neighbour, and pleafing to our felves; and indeede displeasing to none but to the Devill: and therefore as Abraham to Int, folerme fav unto you. Let there be no strife betweene you, for you are brethren: brethren by nature, and brethren by grace; brethren in the flesh, and brethren in the (pirit; brethren by nation, and brethren by Communion : brethnen, as having the same Parents, God and the Church; and brethren, as having the same patrmonie, Grace, here; Glory, hereafter.

Then come yee children, and hearken unto mestas

1 Cor. 3.12.

Fater quasi fere alter : ferens alterum.

March 7.19.

the Pfalmist speakes in the like case) pray for Gods grace that first you may shew your selves reverent, obedient, and thankefull to your Parents, and that:

Matth. 5.19.

I Because unnaturalnesset of Parents is none of Gods text, but the Pharasees glosse: They say indeed, that if we say unto our Parents, Corban; By the gift that is offer'd, &cc. That is, that we are freed from relieving our parents, if we bestow our liberality for the use of the Church: but Christ saith, Except your righteousnesse exceede the righteousnesse of the Scribes and Pharisees, you shall never enter into the Kingdome of beaven.

2 Because Absoloms unnaturalnesse to his father, was a sinne so great that earth could not beare him; and heaven would not have him; and therefore the wrath of God suspended him betweene heaven and earth; and so made him a spectacle to men, and Angels; that those might

fee it ; and thefe shunne it.

3 Because 'tis Gods command with promise, (as the Apostle phraseth it) that we should honour our Parents, that it may goe well with us. Vt bene sit tibi; remember that That it may goe well with thee.

That you may love each other; for, as among the Lacedemonians, when brethren fell out, they punished the Father: fo even among us Christians, I am sure that the childrens dissention is the Parents punishment; who ever suffer in their quarrells; and bleed at their wounds, and dye of their griefes, &c.

What

What are the duties of Mafters ?

They must choose their servants by the seare of God; and enjoyne them labour, but not above measure, and strength; and they must recompence their diligence by sufficient meate,

drinke, and cloathing.

The third storie, or relation whereby a familie is built and enlarged, is a third fort of couples, which are helpes thereunto; viz. Massers, and Servants. Then of their duties briefely, and in order: And first of the Maister; whose duties are chiefely three, specified in my answer.

1 They must (as neare as they can) choose good fervants. viz. Such as feare God; and defire to ferve him: As the princely Prophet David, in his Oecononickes, fet up his resolution to doe: where he protests, There shall no deceitfull person dwell in my bouse; he shattells lyes shall mos tarry in my fight: Who then Why, Mine eyes (faith he) are to them that are faithfull in the land, &c. So carefull was he in the chovce of his fervants. And Abrahams fleward was a man that feared God; for he made conscience of an oath. And prayed the Lord to speede the busi neffe about which he was fent. And fuch should be our care, too; for weeknow Labans estate was encreased by the faithfulnesse of Iacob: and Pharaohs by leseph, &c.

Besides, what deadly poy son may wicked servants be to our children? What mouthes to our mard-roabes? What Theeves to our store? If therefore

Quest.23. Answ. Pral. 101.6,7. Levit.25.46. Colof.4.1. Iars. 5.4. Matth. 8.5.6.

Pfal. 101.6,7.

Gen, 24, 2, 3.

therforeif we tender either our childrens, or our owne good, or goods; let us be circumspect in the choice of our servants.

Eusebius Casariensis reports that Constantius, the Father of Constantine, gave it out, upon a time, that all fuch Christians, as would not leave their religion, and deny the Faith, should be deprived both of their Honours, and Offices; and thereupon some (with Demas, and Diotrophes, loving preheminence) forfooke Christ, and embraced this present world; others stood confidently to it, accounting all but dung, and drosse in comparison of Christ; with whom they chose rather to die, than for life or liberty, honours or offices, to deny him. Briefly, when the Eperour had by this meanes made a perfect discovery, who were current Christians, and who counterfeits; he by a publike Edict banished al the halting hypocrites out of his Realme, faying, They could never be faithfull to him, who had beene false unto God. And what hee then spake of Subjects; I may now astruly say of Servants: They can never bee faithfull to their Masters, who are false to their Maker: And therefore choose such, &c.

2 They must enjoyne them labour, but not above strength; employment they must have, otherwise thy house is but a schoole of idlenesse; and a shop for the Devill to worke in; yet their caskes must be measured by their strength. For in the five and twentieth Chapter of Leviticus; it is said, over your brethren, the children of Island,

Leuit 25.46.

rael,

Iam. 3.1.

rael, you shall not rule with crueltie. And Saint Tames faith, My brethren, bee not many masters. God feeth that we naturally would infult, and dominiere over our underlings, and that we are readie to tyrannize over them: And therfore to prevent this, the Lord doth often inculcate this reason of moderation, For yee were servants in Agypt, &c. Hee that is too harsh and hard to his servants, sheweth hee wanteth not will, but power to doe mischiefe. And the poore Indians being too barbarousty used of the Spaniards, cried out, That must needs be a naughty God, who hath such naughty servants ? &c. Then (to apply it home) Out upon the cruell worldlinesse, and worldly cruelty of many Masters, that live not only upon the fweat, but even upon the bloud of their fervants; who thinke they never do them worke enough, till they have made them unable to worke at all? They envie them the Sabbath's Rest, and will not allow them to recover their strength before they goe hence, and be no more seene. O how it moves these masters to fee their servants stand but still, and pant for breath? They will make them follow their workes fo long, till for want of ability, they reft from their labours, and their workes follow them, to plead their freedome, and their masters thraldome, &c.

3 They must recompense the diligence of their fervants; and this may be done three wayes:

1 By giving them their due for the present, of meat and drinke; and in this, his owne stomach Pfal.39.13

Apoc.14.14.

Ruth 2. 14.

mach must not be the measure, nor yet his Mifers-table, but the Climate wherein he liveth. Some (that live in hotter Countreyes) are contented with parched corne, and thrive well enough: As Booz and his Reapers. Some feast with an Orange, as the Moores; others with leffe, as the Indians; but wee being fo farre North, require more, our heat being more intense within.

Iames 5.4.

2 By paying them their wages when it is due: for by our Saviours concession, The labourer is worthy of his hire. And the Schoole observes five crying sinnes to be mentioned in the Scriptures; and to detaine the labourers wages, is one

of them: Take heed then, &c.

Coloff.4.1.

Mutch 8.5.

3 By being carefull to procure their health, when they fall ficke; for Masters are to doe to their fervants that which is just and equall. And it is but just and equall, that if they labour for you in their health, you should labour for them in their sicknesse. The good Centurion tooke the best course to have his servant restored, for hee went to Christ for him : Marke, he did not turne him out of doors, when he was lick, and bid him fift for himselfe; as the High-priest and Elders did Indas, when hee complained of his Silversurfet; they said, What is that to us? Looke thou to that: Neither was he more fick of his fervant, than his servant was of his ficknesse; as some of us too often are: But hee carefully and conscionably came to Christ, and spake as effectually for him, as if he had beene his only childe;

vea,

yea, so importunate he was for the recovery of his servant, that he put Christ himselfe into admiration, at the tenth verse, where he expressed it thus, Verily I have not found so great faith, no, not in Israel! And I may adde, Verily I have not found so great fidelity, no, not in England; taking but faith for faithfulnesse; as it is often used in Scripture.

Then, Masters doe your duties to your servants on earth, as being servants to your Master which is in heaven; who will as certainly call you to an account, as you can yours; and at that day this Centurion shall rise up in judgement against us Christians, if we tyrannize over our servants, and suffer them to linke under us, as doe the Lords of the Gentiles, who are taxed by our Saviour.

What are the duties of Servants?

They must be subject; and please their Masters in all things; they must not answer againe; and

they must be faithfull.

We are now come to the last Rafter of the Roofe of this Building; viz. The duties of Servants, which (as they are laid downe in the Answer) are chiefly foure; viz. First, Subjection: Secondly, Pleasing: Thirdly, Silence, implyed in the equivalent opposite, not answering againe: Fourthly, Faithfulnesse, illustrated by the contrary, not pickers, &c. In order.

First, Servants must be subject; that is, they must stoppe under their masters authority: and this subject to must be shewed three wayes:

Quest.24.

Answ.
Titus 2.9, 10.

1 In

the storme be over; not as if hee should runne

away,

## GOD'S BUILDING

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away, (as Hagar did from her Mistresse, till the Angell gave her counsell to returne home to her Mistresse and humble her selse under her hand:) but onely absent himselfe a while, as David from Saul, when in his mad mood hee would have nailed him to the wall with his lavelin. And the Agyptian that directed David to the Amalekites, made him sweareby God, that hee would not deliver him into the hands of his Master, from whom he was sted. In taking of which oath, David did not sinne, by vertue of that Law in the three and twentieth Chapter of Deuteronomie, Thou shalt not deliver unto his Master, the servant which is escaped from his master unto thee, &cc.

But must I needs be subject? Doth not the Apostle say, Be not the servants of men? &c.

Indeed it is true that in Christ we are all one, both in respect of the Inner man; there being neither Iem, nor Greeian, Barbarian, nor Scythian, Bond nor Free, &c.

And also in respect of the meanes of happinesse: yet in respect of the Outward man, there are Masters and servants still; Prince and people; bond and free. Saint Paul (having converted Onesimus a runnagate servant) kept him not with him at Rome, but sent him to Philemon, who though hee must account him as a brother in Christ, yet his outward condition was to be a servant. When therefore the Apostle saith, Be not the servants of men; he speakes in respect of the Inner man, which in servants is as free as

Gen.16.9.

1 Sam. 30, 15.

Deut. 23. 15

Object.
1 Cor.7.23.
Sol.

masters; God having this prerogative to be

Let this then be the resolution of servants (as indeed it will be if they be religious:) since the word of God tels mee, My master must be by me accounted worthy of all honour, whether he be rich, or poore; therefore I will chearefully obey him in the Lord, as the image of his authority; and if I suffer rebukes or wrongs, I will imitate my Lord Jesus, who taking upon him

the forme of a fervant, committed his cause to God, &c.

Object. Report. 6.6. 2 Servants must please their Masters in all

But how doth this agree with that in the fixt Chapter to the Ephesians, where servants are forbidden to be Men-pleasers?

We must put a difference betweene pleasing men only in the sight of men; and pleasing men with a single heart, as in the sight of God. Servants must not please men by Eye-service; but they must please men by doing their duties out of Conscience.

Sol.

Object.

My master is such an one as I cannot please? a Churlish Nabal, more ready to require service, than to recompence it?

The more is the pitie; Masters should not be such; but though they be, yet thou must not unyoke thine obedience; for both his authority, and thy subjection come from God; and though thy master be Churlish, yet God will be kinde. Iacob served churlish Laban, and God gave him

wages

wages enough in the end; though Laban would not. And what foever a man doth, that fall he receive of the Lord, whether he be bond or free.

But wherein must I pleafe those I serve?

In all things; in all lawfull things. Be obedient to your masters according to the flesh, &cc. Where note two things.

That Masters be over the flesh, not over the

firit.

2 That Servants must obey only in ontward things; for if the dominion of the one be limited, fo must the obedience of the other. And this may be an Item for all fervants; for there be too many which footh up thosethey ferve, in their wicked courses; and are readie to joyne with them in any enterprise how vnlawfull soever. Whence the Proverbe, Like mafter, like man. We reade that Pharaoh hardned his heart, he, and his fervants. Absolom and his fervants complied in finiting Amnon: And fo did David, and loab in the Tragedie of Vriab. Many Servants now a-dayes must (weare, and lye, and coozen for their masters advantage, &c. But know that his command, or his profit is no warrant for thee, that arthis fervant, to fay or doe what is unjust. It shall ever be the praise of Sauls fervants (though none of the best in other things) that they refused to execute Sauls wicked sentence against the Lord's Priests, though his command would have borne them out.

3 Servants must bee filent; not answering againe, northat their lips should be sewed up,

Ephcf.6.8.

Object.

Sol.

Ephel s.6.

Ephel. 6, 6. Coloff.3.33.

23

Exod 9.34.

1 Sam. 22.17

and fothey never fpeak: For in three cales they

may lawfully speake: As,

I When just occasion is offred by a question, they must make a respectfult answer, and not out of fullennesse, or surfinesse say nothing: For in the nine and twentieth Chapter of the Proverbs, They are condemned that will not be chastened with words, and when they understand, will not answer.

2 When they have received wrong, they may (with due respect, the storme being past) cleare themselves: As David, when Sand's anger was over, reasons with him more familiarly.

3 When fober and seasonable advise may doe their matters good: As the servants of Naaman the Syrian, (when he was wroth with the Prophen Elisha) said unto him, Kather, if the Prophet had commanded thee some great thing, wouldst not thou have done it; how much more then seeing he saith, Wash, and be cleane?

But, by not answering againe; the Apostle meanes, they must neither mutter in private against the commands, or corrections of those whom they serve; nor yet somewhat more publikely thwart; or gaine say them in the spirit of Contradiction, to provoke their displeature: A fault now a dayes not so easily to bee reformed in servants, as it is to bee discerned. And I dare say, that would but servants labour to mend it by considering their condition, it would make very much for their contentation.

4 Servants

Proving 19.

Object

1 Sam. 24.10.

a King. 5.13.

4 Servants must be faithfull. Heare Iacobs apologie, in the one and thirty Chapter af Gen. This twenty yeares have I been with thee, and thine Ewes and Goates have not, &c. And Ioseph was so trusty, that neither Pharaob nor the Keeper of the Prison looked to any thing that was under his hands, &c. And it should be each servants ambition to be, and to be reputed a Iacob, a Ioseph, &c. And this their faithfulnesse they must shew two wayes:

In not diminishing their masters goods; they must not be pickers, saith Saint Paul; that is, they must not purloine either for their owne, or others uses: for there is a fearefull curse denounced in the fifth Chapter of Zach. against all such: for God there sends out a Booke full of Curses and Plagues, which shall cleave to every

one that steales, &c.

But I hope I may make bold with my Maflersgoods, for a little, which cannot hurt him?

Take heed of fuch an hope, for it will make

thee ashamed at last; for,

I It doth increase thy theft because it is from thy master: by how much more thou art bound to respect any one, by so much greater is the least unkindnesse offered him. And therefore in the eight and twenty Chapter of the Proverbs Whoso robbeth his father or his mother, and saith it is notransgression, the same is a companion of a destroyer; yea, of the destroyer the Divell himselse (for so he is called) Apoc. 9.

2 If thou wilt frainthy conscience for a trifle, then

Gen.31.38,

Zach.5.1.

Object.

Sol.

Prov. 28.24

Apot.9.11.

thou wouldst not stick at Achans wedge of gold, if it lay in thy way. Small sinnes commonly usher in the greater. If a knavish boy can bee but thrust in at the window, he will unbolt and open the doores to let in the rogues.

3 God will never make thee ruler over much, unlesse thou hast beene faithfull in a little. For that is his way of argumentation in the five and

twenty Chapter of Saint Matth.

My master is hard; therefore no matter? &c.

I I deny the argument: for because hee is hard-hearted, it doth not follow that thou

shouldst bee light-fingered.

2 Though thou makest no matter of it; yet the devill out of thy petty thest will make both matter and sorme, against thee: and so whereas thou hast the divell too, who will be sure to pay thee at last for all thy service.

Secondly, servants must shew their faithfulnesse in seeking to encrease their masters goods to their power; for in all estates and conditions of life, wee must not onely abstaine from evill, but doe good. And to this end they shall doe

well to confider.

t They must readily performe their masters lawfull commands. And for this Abrahams servant was commended, who would not cate before he had done his errand. He would not serve himselfe, before his master.

2 They must preserve peace betweene their masters and others; we know that inferiour Of-

ficers

Mat.29.23.
Object.
Sol.

Gen.14.33.

ficers doe many times abuse their masters, as Gehezi did Elisha in the second Booke of the Kings. And so Abimelech was abused by his fervants.

3 Kings 5. 22 Gen. 31. 25.

3 They must in all their words shunnelying and equivocation; and in all their accounts, large reckonings, of which too many of them now a-dayes make no account, no reckoning. O that all fervants would observe these rules: so should their masters bee gainers; and they themselves should be Savers; for a faithfull man (faith Salomon) fall abound with ble Bings; a faithfull fervant shall bee fure of blessings on earth, and of blessednesse in heaven.

Prov. 28. 20.

How must Gods building be finished?

Queft.25. Anfw.

By an orderly government under a father and mother of the family.

The fourth thing to be mainely looked unto if we will be part of Gods building, is, that we bee of Gods finishing. For as in a materiall building, though the foundation benever fo well laid, and the body of it never fo strongly erected, yet it will not hold out winde and weather, unlesse it be finished: so it holds in this metaphoricall building, which wee have beene so busie about all this while, both in laying the founda. tion, and also in erecting the fabricke; for wee shall finde little comfort, and content in it, unlesse it be finished: which now (by Gods grace) we shall doe; for the finishing of this our building is nothing else, but the appointing of a mafer and his mate, to looke to this structure, that Cc 4

there bee no dilapidations, disorders, confusi-

ons, oc.

Hitherto we have confidered the Good man of the bouse as hee stood in relation, either to his wife, children or fervants; and the wife as to her busband, children, servants: but now wee willconfider both of them, in reference to the whole houshold, which must have an orderly governement under a father and mother of the family.

But here is made a strong Objection, viz. Whether in godly families there may not bee ungodly, and unreformed perfons, both fervants, and children? May (I fay) not out of the lawfulnesse of it; but by the malice of Sathan, to deforme the beauty of it?

It cannot be denied but there may be; and it is plaine that there have beene no worfe men in the world than they that have had the best meanes to direct them: for Adam had a malicious and murthering Cain; Noah had a scoffing and curfed Cham, Abraham had a perfecuting and favage Ishmael, If aas had an ungracious and prophane Efan, David had an unnatural and a spiring Absolom, Mephibosheth had a flattering and faithlesse Zibah, Elisha had a coverous and lying Gehezi; and so might many more be instanced, who (after good meanes used by themfelves) have found much evill practifed by their children, and fervants, neither is it any great wonder: for religion comes not by inheritance, men beget their children as men, and not as Saints. And God hath other ends in the care

Object.

Sola

of

of masters then onely the conversion of their servants, &c. And yet masters must teach their servants, and parents their children. For were not he a simple husbandman who would neglect the saving of his ground, because hee knowes that some of his seed will never come up. Were not hee a strange law giver, who would have no lawes enacted, and established, because some will transgresse them: Were he a good Gardiner who would neglect to water his herbs, because some weeds grow among them? So, &c.

When the Lord fent his Prophets to reprove the Iewes, he told them, before they went, that they should finde a stubborne and rebellious people. And yet the Prophets must proceed, and doetheir message: and so must parents and masters do their endeavour; and then though they labour in vaine as the Prophet complaines; yet (which was the Prophets comfort) their worke and their reward is with God.

What are the duties of the Father of the fa-

He must be carefull that his house-hold serve God, every day, and on the Lords day; he must provide for them; and exercise discipline among them.

I told you but now that an orderly government doth finish this building; and now I come to shew you wherein this orderly government doth consist: viz. In these source duties.

I The maister of the familie must be carefull

Ierem. 1. 19. Ezek. 2.5.

Ifay 49.4.

Queft.26.

Anfw.

Iofh. 24.15.

Deut .6.7.

Prov.4.1.

Gen. 18.19.

2 Tim. 3.15.

Heb. 3.1 3.

Levit.19.17.

that his houshold serve God every day; as losuab twentie soure, I and my house will serve the Lord: Now this service stands in the performance of a double dutie. For first,

The Master must teach his family: and that

for divers reasons:

I In respect of God, who commands it.

2 In respect of good men, who ever pra-

tie; by which we are bound to exhort, and admonifh, and build up each other in our most holy faith.

Wherefore (unlesse house-holders will exempte themselves from the duties of common Christians) they must instruct their families.

2 The Maister must pray for, and with his fa-

milie: and that for three causes;

I Because as it was in the time of the Patri archs, he that was the first borne, was the Prince, and Priest of the familie: so is now the Maister in a qualified sence; for Christ hath made us Kings, and Priests: that is, in our private families wee in some fort represent the King in governing, and the Priest in praying, &c.

2 Because he otherwise incurres the danger of Gods wrath; the proofe is remarkable in the tenth of Ieremie. Power out thy furie upon the

families that call not on thy name, &c.

3 Because we are bound to do for them al the good we can; but we can doe them small or no good, (God hee knowes) unlesse wee pray for

them

Apoc.1 5

Iercm. 10. 25.

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them, and for his bleffing upon the good wee defire to doe them, &c.

But when should I pray?

Truly, What Salomon speakes of Youth and Age. In the morning, sow thy seed; and in the evening; let not thine hand rest: that say I of praying:

Then pray.

rife well, yet ere night they may ficken, and dye: though faithfull, they may be overcome of temptation, and prove false: Saul and his Armour bearer; Abner and Amasa, were sound in the morning; yet slaine ere night: and how would it trouble us if our children, or servants should miscarrie on the sodaine, and we had not used ordinarie meanes to God, for their preservation, &c.

In the evening; because Theeves may breake in, and spoile us of our estares; or fire, or sword, and a thousand like accidents may make our beds our graves; and then if death arrest us unawares, Lordhave mercy upon us: If it come not then too late. Then let us thinke upon these things to doe them; that if God should send his destroying Angell among us in a night when wee least dreame of it, yet hee should finde our houses, so many Bethels; so many houses of prayer, and not dennes of Theeves. Thus every day.

Secondly, The Maister of the familie must bee carefull that his honse hold serve G o D on the Lor bs day, and hee must expresse Object.

this

Deut, 11.20.

this his care by observing these three rules.

I Maisters must as diligently see that their servants, and children keepe holy the Lords day, as that they doe it themselves. This was signified in that law which God, by Moses, gave to the Israelites, In the eleventh of Deuteronomie. Thou shalt write the lawes upon the posts of thine house, and uponthy gates, &c. Whereby all that were under government were taught what would bee required of them, so long as they lived in those houses; viz. That they served the Lord both publickely, and privately and all governours were also taught thereby what they should looke unto, in all those that went in, and out of their doores, and lived under theroofe of their houses. viz.

That they ferved the Lord both publickly and

privily. And this, and thus:

I Because in every commandement what ever we are bound to doe our selves; we are thereby also bound to be a meanes to further others in the doing of the same, for the love of God and of our neighbours doth spread over all the commandements: much more over the fourth commandement; because the very words doe binde us thereunto: Thou, and thy son, and thy daughter, thy man servant, and thy maidsservant, &c. Which as they binde the Maister to see that the servants rest, so to see that they fanctisie this rest, both in publike, and private.

2 Because Instice and equitie require thus much; that as they helpe us in many things so we shold

be

be a meanes to below them in this one: that as God of his goodheffe hath made them out fervants; fo we in our gratefulnesse should strive to make them. His: and when they have served Vs sixe daies, wee should see that they serve Him the Seaventh! so that Maisters must not leave it indifferent to their house-holds whether they will keepe it holy, or no; and thinke themselves sufficiently discharged, so they doe not impose any labour and worke upon them: but they must see that as they rest from other worke, so they must doe the workes of the Sabboth.

whole families, to neare as they may, to the publike exercises of religion; as lateb called for his people, and affembled them together, when he went to Bethet. And as David went with many to arrend him to the house of God. So must we, too, and therefore I say we must, because

God,

I Expressely requires it, where hee saith, When thou goest to the place which God hath set a part for his worship thou shalt bring thither with thee thy somes and thy daughters; and menservants,

and maide frvants.

When Moses went into the Wildernesse to offer sacrifice; and Pharaoh importuned him to leave his cattell behind him: he replied peremptorily that all must goe. He would not leave any one hoose, &c. And (as the Apostle in the like case) doth God take care for Oxen? Truly no: but this was Alberius rei anigma; the shadowes Gen.35.2. Pial.42.4.

Deut. 13.11.

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Luke 24.

Deut.6.7.

P[al.119.13.

with the two Disciples going to Emmaus. For if the Lord required that the Israelites should talke of the Law, when they taried at home? Much more are wee tyed on the Lords Sabboth day to declare to each other the judgements of his mouth. It is true that this dutie is too too much neglected: and why so? Because our hearts are emptie, and barren: for were they full, then like new wines, they must have vent, or they will burst. Were but this dutie a little more in fashion, it would make our people both more attentive outwardly, and inwardly more intentive; and finally more retentive of the good lessons which they heare, & soone forget, because they are not made to chew the cudde by conference.

Thus you fee how carefull for religion the Maister must be, and that both in publike, and pri-

vate.

But flay; me thinkes I heare this conscientious care taxed of Hypocrifie, Idlinesse; and disobe-

dience? and

not the Apocrypha, (as some conceive) because they would have nothing Apocriphal about they would have nothing Apocriphal about them, but them, but themselves: They wake gaine their beaven and godlinesse their Ladder. As Peter and

Mary

h

Diogen.

Marie have almost thrust Christ out of Rome: To hath bypocrifie thrust holinesse out of such mens hearts; As Paul to winne soules to Christ, so hypocrites, to gaine applause to themselves, will become, all, unto all: like the Printers letters, they ferve this day for the Communion bookes too morrow for the Maffe booke; and (with the planet Mercurie) they will still resemble that with which they are in conjunction; And as the Grecian horse did therefore deceive the after-wise Trogians, because it came in the forme of Minerva; fo the hypocrites (like Crocodiles) never doe more hurt, than when they weepe: like Syrens, they never fine, but the Mariner smarts for it: like Sathan they are never more dangerous than when they transforme themselves into Angels of light; yea(with him) they will sometimes make use of the word of Christ, to betray the cause of Christ: They harpe longer upon this string : but it makes no musicke in my eares; and therfore I answer brifely unto this redious objection.

It may be there bee some such; for no man can deny but Iudas was an Apostle; and Demas a Disciple; and yet suspend thy censure, for it is notorious that even the true professours of religion never wanted nick-names; the Iewes called them Nazarites, Iulian the Apostate stiled them Galileans, Vlpian christened them Deceivers, Demetrian said, they procured at the plagues of God; and at this day by the prophaner sort, some are termed Puritans; happily because they affect to make shew of more purity than they

have:

have: but for all that take heed how thou difcountenancest the profession & power of religion: censure not all for Puritans, that will not run into thy excesse of rist : honour his profession; and reproach not his person, though hee have his failings. It is better to be but feemingly religious, than to be openly prophane: for he that knowes not his heart, may bee wonne by his habit; but thy knowne crimes must needs be scandalous. Though now and then an Hypocrite may be zealous in observing the prementioned duties, yet thou thy selfe must needs grant that these are the workes not of hypocrites, but of all truely religious Christians. A Wolfemay come in Sheepes clothing, and so be taken for a Sheepe; but where we fee a Wolves habit, we are fure of a Wolfe. It is possible that he who doth these duties, may be an hypocrite; but it is impossible that hee who doth them not should be truly religious, &c.

2 Of Idlenesse; it will hinder servants work : Object. we must have so much teaching and praying that

we have but little worke done ? &c.

I answer, cursed Pharaoh made such an obje-Ction indeed: for when Moses would have had the Israelites to goe with him to offer facrifice to God; Pharaob charged them with idlenesse, &c. But I hope Pharaoh's hard heart is not to befound in thee; and therefore take heed of the Symptomes thereof, for thine objection is one, anda shrewd one, too.

Prayer both in Scriptures and Fathers is compared to Incense, and sweet odours, and ointment.

Sol. Exod. 5.8. ment, &c. And God is pleased with it, and said to smell a sweet savour of rest, and complacency in our performing it: oh then fay not of this, as Indas did of that other ointment which was powredupon Christ, Why is this waste? Thinke not hat time, waste, which is spent in the worship of God. Remember who it was that thought it so, even Iudas himselfe, who was a cunning hypocrite, a secret theefe, a bold traytor, a desperate reprobate. He must be one of these who malignes the service of God. David would not offer to God that which coft him nought: and what though thou and thy family should spare, and spend one houre in a day in holy duties; and time is so precious with thee, yet Are there not twelve houres in the day? (faith our faviour) And fince God fo freely gives thee all the twelve for thine use; canst thou grudge him the tithe of thy time? What, not part with one of ten, no, not one of twelve to God?

Besides all this; Promotion (saith David) comes neither from the East, nor from the West, nor from the South: and what he speakes of promotion, is no lesse true of profit; it comes onely from God; it is his gift to all that have it; but his gracious gift to none, but those only who duly and dayly pray for it. And they thrive best, who pray most: some of the Saints wisely observed, and ingeniously acknowledged that prayer, more than industry enriched them.

Plus orando; quam operando.

Why is there now such generall complaining of the times, and of the decay of trading

ID.

in this Citie? Shall I lay the Axe to the root? Truly it is because Gods worship is neglected, his Sabbaths are disputed by some, and by he rest prophaned; some adore Images, and others make an Idoll of this world: Trades are growne into coozenage, every shop is fraught with deceipt; hee that useth it most, is most enriched; and he that is most enriched, is most esteemed: men being now measured by their goods, and not by their goodnesse, &c. But know that the times will never mend, till we mend, there will never be better trading, till there be more praying: doings will never be quick, fo long as wee lye speechlesse. How can wee expect Gods bleffing upon our callings, if we implore it not? Some pray (as Apollo is faid to fmile) once a yeare; and then they rather smile and jest; than pray, for they humble not their soules under the mighty hand of God; they doe not quicken their prayers with fasting, they doe not feather their prayers with workes of mercy: and could they keepe but ficknesse as farre from their hearts, as they doe their prayers, they might live as long as Methusalem. When Amaziah King of Indah had hired an Armie of the Ifraelites to fight against the Edomites, a Prophet of God came unto him, and bad him discharge Ifrael, for the Lord was not with Ifrael; the King replied, but what then shall I do for the handred Talents? The man of God answered, The Lord is able to give thee | 2 Chro. 15.9. more than this. So may I fay unto fuch a Mafter, as for feare of looking his hire is loth to dif-Dd 2

Quantum ad intellectum, &c. Salvian.

spence with his servants labour, but so long as while they read, or pray, or sing, or heare, &c. The Lord is able to give thee more than this, &c.

In a word; the life of a Christian consists in action, passion, meditation, no life so laborious as this: for (as holy Salvian faith well) as touching the understanding, it is very difficult, as well for those things that belong unto faith most high, and hard to be beleeved; as for prayer in which we must be instant, and incessant: then touching the affections, bound to love things invisible, and despise those that are obvious to the eye; a matter of no small difficulty: touching the body, he must chastise, mortifie, crucifie it, Gra So that Christianity is not an idle mans occupation; as Pharaoh deemed it: Not an infelicity, as Celfus and Iulian doted: but an honourable profession, and a laborious one, and therefore compared to a vineyard, where the industrious Husbandman may alwayes find himfelfe work, either in digging, or dunging, or propping, or plashing, or pruning, or stoning, &c.

3 Of disobedience to the command of God, who chargeth us to walke and worke in our callings? Six dayes shalt thou labour and doe all thou

haft to doe, &c.

I answer, it is true that every man is bound to worke; and yet in observing precisely these samily-duties were are not disabedient: for you must know that were have a two-fold calling: First, Generall to Christianity. Secondly, Particular to our severall places of imployment.

And

And it must be our maine care, that our rivileal-lings cate not up our Christian calling. And therefore though upon the foventh day the world may not enter upon the possession of religion; for by the Law of God we may not then thinke our owne thoughts, nor doe our owne wils, nor speake our owne words: yet all the six dayes religion must enter upon the possession of the world: for that which wee learne at Church on the Lords day, we must practise at home all the neeke. And (as our Saviour said in the like cale) that must be done; yet this must not be left undone, &c.

Thirdly, Masters must be carefull to provide for their families competent bodily provisions, that fo they may live a peaceable and comfortable life under their roofe as Salomon faith, The Lambes are for thy clothing, and let the milke of thy Goates be sufficient for thy food, for the food of thy family, and for the sustentation of thy maidens. As Saint Paul doth apply that law (Thou shalt not muzzle the mouth of the Oxe which treadeth out the corne) unto us that are Ministers : fo may I to all other fervants; for it is just that they which labour forthy bread, should eate of it. And when our Saviour faith, that every Scribethat is taught unto the Kingdome of heaven, is like unto an householder that brings out of his treasury things both new and old: he doth intimate that a good householder must diligently provide things neceffary for himselfe, and his houshold. And therefore the covetous wretch (who cares not how much work he exacts, and how little wealth

Dd 3

Prov. 37.26.

1 Cor.9.9.

Mat. 1 2. 52.

he exhausts in providing for his servants.) And on the other side, the Prodigall Spend-thrist, (that so hee have to consume upon his lusts abroad, cares not though his family bee starved into a consumption at home) are rather Monsters than Masters, and sitter to feed Sues, than Suos, &cc.

4 Masters must exercise Discipline in their families, that is, they must observe the severall distempers, and disorders of their children, and servants, and they must rebuke or correct them, as they see cause: And that they may the better doe this, they must consider divers

things: As,

r What offences come within the masters.

reach ? I answer,

Offences are of two forts ; viz. Either fuch as move out of the Spheare of domesticall discipline, as whoredome, theft, obstinacie in sin; and the like: for in these cases the master must bring the delinquent to the Civill Magistrate, to be punished according to the nature of his fault: for this course is established by God in the thirteenth Chapter of Deuteronomie, If thy brother, thine owne sonne, thy daughter, or thy wife that lyes in thy bosome, shall intice thee to other gods, thou shalt not pitie them, nor shew mercy, nor keepe fecret, &c. So in the one and twentieth Chapter of Deuteronomie; If thou hast a stubborne son, that will not be ruled, thou shalt bring him to the Elders, and say, This my sonne will not bee ruled, but is riotous, &c. Which course were it well observed,

Deut.13.6.

Deur. 21. 18.

observed, it would in short time bee a perfect Mithridate against all offences whatsoever.

Or such as are lesser in comparison, and rather to be called negligences, than offences : thefe are properly within the masters care to see them corrected, yea, and fometimes greater fins too. if either they be not punishable by Law, or the Lawes be not duely executed upon fuch offenders, as too often they are not upon Swearers. Lyers, Drunkards, Brawlers, Idlesbies, &c.

2 What this Rebuking and Correcting is? I

anfwer:

A Rebuke is a proving of a fault, and a condemning of it by the Word of God. Correction is an inflicting of punishment to the shame of the offender, and feare of others lest they offend. Which that the Master of a family may doe with the better fuccesse, he must have an especiall regard to two things: viz.

First, to the right End of Rebukes, and Corrections, and that is not for selfe-respects, to wreak thine angerupon another, or to revenge thy felfe

for fome injury done thee: But

I For the glory of God, who is dishonoured by the lewdnesse of the offender; which (alas)

is too seldome looked after.

2. For Love to the partie who may be reclaimed from fuch an evill, as would otherwise endanger him, and be made more carefull of his dutie ever after.

3 For Love to others, who by his harmes may be made to beware. See then what diffe-

Dd 4

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rence there is betweene the Right ends, and Our ends; for if we rebuke, or correct, it is either to ease our stomacks, or to cause more worke to be done; or lesse, better done, &c.

Secondly, to the right manner of correction; which stands in the exercising of two graces:

viz. Wisdome and Patience :

The first is Wisdome, and this is shewed di-

vers wayes: As,

I When it is not inflicted before there is a fault; for by unjust correction (besides the inju-

ry) the party is hardned.

2 When the same party, that did the fault, is found out, that so the innocent be not burdened: For Salomontels us that, to condemne an innocent is as great an abomination, as to justifie a micked person.

3 When the nature of the fault is well weighed; whether of prefumption, or through

infirmitie.

4 When the Circumstances are considered; viz. The Age, Sex, Discretion, Complexion, occasion, that moved the partie: Correct (saith Ben-syra) a mise-man with a rod, a soole with a club.

5 When the Minde and Intention is looked into; whether out of weaknesse, or wilfulnesse; whether ignorantly, or affectedly, &c.

The fecond is Patience; when wee observe

these three Rules, viz.

I Not to chide, or strike before the fault be

2. To

Prov. 17.15.

2 To heare what the offendour can say for

himselfe, &c.

3 Not to de it in bitternesse; or insultingly, but affectionately, as not willing to punish, but for his good. If the Heathen man could say, I would have struck thee, but that I am angry; then we must take great heed that Anger punish not our servants or our children, lest wee be punished for our Anger; for if we transgresse either in the Manner, or Measure, by using that which was lawfull in it selfe, unlawfully; then wee incurre the penaltie of Divine, and Humane Lawes, Go.

Thus I have shewed how the Master of the family must finish God's Building; which that he may the better performe, let me entreat all such to remember these five things; viz.

That it is not enough to provide for the bodies of such as are of your family, (and yet I would all did but that) but you must have a care of their foules too: For as it is said, Skinne for skinne, (in the second Chapter of 10b) so may I say, you shall answer foule for foule; if any soule perish through your default.

That you must pull downe the Synagogue of Satan; for there bee many houses which are no better than the Devils Chappels of ease; wherein you shall see and heare nothing but what is naught; evill communications; eating, drinking, working, playing, sleeping, rising; but no praying to, or praising of God.

3 That you must (in spight of all difficuties)

bring

Acts 17.11. 2 Tim.3.15. Matth. 16. 20. bring the private exercises of religion into your houses: You must see that you with your Fa-

Pray, as Cornelius did.

Search the Scriptures, as the Bereans did.

milies Catechife, as Ennica did.

Sing Pfalmes, as Christ himselfe with

his Disciples did.

4 That you labour fincerely to keepe the way of the Lord, in publike and private. As it is said of the children of Israel, That at the commandement of the Lord, they pitched their tents, and at the commandement of the Lord, they plucked them up, and removed: So we must doe nothing without our Warrant in the Word. And as the Oxen, that bare the Arke of God, went straight on, neither turning to the right hand, nor to the left: So wee must (with the Apostle) runne the race that is set before us; and not bee drawne aside (with Atlanta) to pursue the golden Balls of the world, the slesh, the Devill, or any other Hippomanes.

abuses, and offences, and censure them without partialitie; so shall you make your house a Schoole of Vertue; and you shall save your selves, and them that are of your familie: O blessed are the people that bee in such a case:

There is no Master of a familie so ignorant, but hee knowes that Traitours in the State, deferve to be punished with death: O then let not grosse finne in your private families, (which is

treason

treason against the Majestie of God) escape un-

But alas, many Maisters there are now (of Gallies faith) who hold that matters of religion are no part of their care, or cure; and hence it is that they neither constraine them to the true service of God; nor yet restraine them from running a whoring after their owne inventions.

Let a servant faile in the carefull performance of his place, in the neglect of his Maisters profit, or pleasure; let but a paltrie Dogge, or Bird bee forgottento be fed; and then, Oh what tragedies are acted: Every word they speake shall shave like a rasor, and stabbe like a Poignard! but let a servant be ignorant of the first elements of Christian Religion; let him be a neglecter, yea and a dispiser of Gods worship; a swearer, a drunkard, a fornicator; yet I cannot, say against such there is no law; but sure I am many times against such there is no execution of the Law; no zeale for Gods glory: so he be a servant for their turne in other things, they will winke at these.

There is no Excommunicating; no ejecting of fuch a Corinthian out of their private congregation; no whipping of fuch a monie-changer out of their Temples.

Then (in the name and feare of God) take heed of making your fervants, and childrens fins, your owne, either by conniving, or countenancing, or counfelling, or not correcting, or instru-

Act: 18.17.

Qui non probibet peccare, jubet. time by your vitious examples : for as it is reported of the Adriaticke Sea, that when the aire is cloudie, and overcast, infermes as blacke as pitch, and Acheron; but when the aire is cleare, that fea is also pure, and transparent as any Christall : So when Maisters of families are deformed with crimes, and so defamed: their fervants and children are for the most part fo mannerly, that they will not be better: but let one of them make but an exception (by his owne good life) from the common corrupt conversation; and questionlesse his, But, will foone beget another; Let Iofuah fay But I, and his house will bee at his heeles, and my house : But I, and my boufe will ferve the Lord. Let Efther fay But I, and there is no staving off her maides I, and my mardes, &c.

And the musicke must needs bee heavenly when every person in the familie playes and sings his part in Gods service. O ler every soule strive to gaine a Chamors place in this Quire? For my part, God knowes it now is; and God grant it may ever be the height of my ambition

to doe him exemplary service.

What are the duties of the Mother, or Mistreffe,

of the familie?

She must keepe at home; and governe the house, in her place; and give the portion of foode to her houshold.

You have seene how the Maister must finish Gods familie; and now I come unto his Mate. viz. His Wife, as she is his helper, and stands in re-

lation

Iolu. 15.24.

Queft.27.

Infiv.
Titus 2.5.
1 Tim. 5.14.
Prov. 31.15.

lation to her familie; she is call'd the Mother of the familie, or Mistris, or the Good wife of the house; (the tearmes be in effect all one; howbeit now adayes there be some good-Wifes that are not call'd Mistresses; and many Mistresses that cannot bee accounted good-Wifes) and she hath a three-fold dutie; whereof, the

First, is to keepe at home; to be an house-Wife; shee must resemble the Snaile; yet not in all

things: For,

I She must not be slow, and sluggish like the Snaile, sleeping in her Cabin all Winter; for they that sow not in Winter, shall not reape in Summer.

2 Shee must not pranke her head, and thrust out her hornes Snaile; like for the Wifes pride in thrusting out hers; now and then, makes the poore man to pull in, his; and for want, and shame, to hide his head.

3 Shee must not, Snaile-like, foule as shee goes; for that is flat slutterie, and not house-

wifery.

4 She must not (Snaile-like) dwell in an house alone, from her Husband; as I shewed at large, when I treated of Cohabitation.

And yet in two things she must bee like the Snaile.

As the Snaile pulls in her bodie, and plaies all hid, at the least blast of winder that stirs: so must the Wife be calme, when her Husband stormes; for lay hard upon hard (without Cement, and Mortar betweene) and though the stones,

or

or brickes, be never fo good, yeryou cannot

with them make a good house.

2 As the fnaile goeth with her house over her head : fo must she have her houshold-cogitations where ever shee goes. And thence shee is called an Honfe-wife; not a Field-wife, one that coasts the Country, with Dinah; not a street-wife; one that gads up and downe, like Thamar; but an honfe-wife, to shew, that a good wife is for the most part at home. Therefore Phidias carved Venus treading upon a Tortoife which is ever under her shell) as the best Hierogliphique of a good house-wife. And Saint Paul faith, that women must be chast, and keepe at home, as though house-keeping were Chastities best keeper. Salomen willing to paint the qualities of an harlot, takes her fitting at her doore, walking in the street, looking ont at the window, as if she held out the glasse of temptation for vanity to gaze upon. I have read that Courtifans in other countries, will cast out an Orange or a Limon, to trole in Passengers, fuch as they like; but some of our light house-wives cast out their eyes, which are farre more piercing and perswassue, for they are eyes full of adultery; and of their fulnesse all that will, may receive. But let these faire pictures (hanging forth false coulours) remember that the first that in Scripture is observed to thrust her painted face out at a window, was lefabel, who had her pride, made her punishment, for the was flaine by being throwne out of a window; teaching all that follow her in the one; to feare they fall not by the other. The

Titus 2.5.

Prov.7.12.

Gen. 18.9.

The Angell, in the eighteenth Chapter of Genesis, asked Abraham, where is thy wise? He answered, Behold she is in the Tent? And that the Angell knew right well; but he asked the question for our instruction; that all, that live now might know that in old time, women were house-doves. And justly may we condemne this gadding course.

I Because it is the direct rode to become idle persons, that for sake their callings, which ought to be their stations; they must see good order observed at home. And therefore for them to wander, is as if a bird should wander from her own nest, and so while she is roaming abroad; the Cuc-

2 Because this makes so many busic bodies; for what invites them forth commonly, but to prattle of such persons, and actions, as concerne not them? And therefore the Apostle in the fifth Chap of the first Epistle to Timethy, couples these together, Going idly from bonse to house, and being busic-bodies: and if you wonder how this can be reconciled. Truly well enough, for they are idle in their owne, and they are busic in others matters.

3 Because many evils come upon this loosenesse; when Eve was absent from Adam, she was soone tempted, and vanquished. Dinah leaving her home lost her honesty.

But (say some Planet striken women, and so subject to wander) Must my house be my prison? Must I be Cloistered like a Nun? Is there no liberry, &c. t Tim. 5.13.

Object.

Sol.

There be foure speciall causes wherein womenmay goe abroad, viz.

To holy meetings so they be publique, not corner-creeping conventicles. Thus the Shunamite went to heare the Prophets preach on the new-moones and Sabbuths; as may be egathered from her husbands answer in the second Chapter of the Kings. And hee said, wherefore wilt thou goe to him to day? It is neither new Moone nor Sabbath, &c. Thus Hannah in the first Chapter of the sirst Booke of Samuel &c.

2 To friendly meetings, to visite each other according to the duties of charity; and good neighbour-hood: Thus the Blessed Virgin went to visit her cosin Elizabeth, when she was with child. And the neighbours and Cosins of Elizabeth rejoyced with her, &c.

3 For houshold occasions; thus the Canaanitish woman came to Christ for the cure of her daughter,: And the Shunamite went to the Prophet for the health of her son: and so for other domestical affaires.

4 With her husband when he shall require her; thus when Abraham went downe into Agypt, Sarah went with him. And the Virgin Mary accompanied Ioseph, &c. For these and some other considerations women may walke abroad sometimes: yet it is remarkeable that here is no dispensation for gadding; no salve for that Athenian itch of hearing, and telling newes; no shelter for unnecessary meetings of expence of time, money, credit, and the like, now so much in fashion.

2 Kings 4.23.

r Sam. f.

Luke 1.39.

Ver.58.

The fecond dutie of the Mistriffe of the familie is to governe ber house, in her place : I will (faith the Apostle) that younger women marrie, and governe the house, &c. And she may doe it three waves. viz.

By exercifing her felfe in some profitable employment, for the good of her charge, as Salo. mon speakes in the one and thirtieth Chapter of the Proverbs. Shee feekes wooll, and flaxe, and laboures chearefully with her hands; thee is like the Thips of Merchants, thee doth bring her foode from

farre, &c.

2 By appointing her Maides their worke, and overseeing them that they doe it. As Esther enjoyn'd her maides, religious exercises; so doubtlesse shee appointed them bodily exercises too; and all good Wifes must observe her methed; and fee that their maides ferve God first, and then that they doe them service.

3 By a discreet ordering of her familie. Shee Prov. 31.27. opens her mouth wish wisedome, and the law of grace is in her tongue : Shee over fees the way of her housebold, and eates not the bread of Idlenesse, &cc. Oh that all Wifes would doe their dutie thus; fo should they answer the end of their creation: and be (as they were intended) fo many helpers,

and not hinders.

The third dutie of the Miftreffe is to give the portion of foode to her house-hold; that is, to have Prov. 31.15. care of the diet of her familie : as Proverbs thirtie one. She rifeth, while it is yet night, and gives meate to her familie, and a portion to her maides:

1 Tim.5.14.

Prov. 31.14.

Efther 4.16. )

## Gods Building.

maides; that is, the appointes them what they thall dreffe, and doe, or.

Thus Rebecca did; and therefore she spake to her son Iacob (in the seven and twentieth Chapter of Genesis.) To get him to the flocke, and bring her two Kidds, that she might make pleasant meate for his Father, such as he loved.

But what if the Father, or Mpther of a familie, bee unable, or not so fit to doe this durie by reason of the greatnesse, of their place; or of publike imployments? Will not G o p then dispense in such cases, and admit of a substitute?

Questionlesse he will; for CHRIST teacheth so much in effect, (Matth. 24.) when he saith, The Maister appointeth a faultfull servant ruler over his house-hold to give them meate in due season. Thus Abraham had to his Steward Eliezer of Damaseus. And Pharaoh had toseph; &c.

And thus having finished this Building; wee come now to furnish it.

How may wee procure Gods furniture for

By furnishing them with the things of this world according to Gods will revealed in his word; that is, by getting our fulftance by honest labour, and by doing as wer would be done unto, in buying, felling, letting, borrowing, lending, &c.

As when we have bestowed great cost, and care, to build us houses, yet we cannot dwell

Gen. 27.9.

object.

Sol.

Matrh. 34.45.

Queft.28.

Anfw.

Mark. Is ar

commodiously in them though they be never fo strong, and good, unlesse they be in some fort furnished with convenient Viinsells, and house-hold-stuffe: so it holds, too, in this Metaphoricall building which we have had in hand all this while: and this furniture which God requires, seemes to stand in two sorts of implements. Whereof the.

First, is Spirituall; confisting of Good bookes, and a constant course in these three exercises.

I Set times of reading the Scriptures; and diligently observing such things as may profit,

and edifieus, oc.

2 Set times of prayer, without interruption, but upon urgent occasions; and then to come with new strength, and more intension to the same.

3 Conference; Thou shalt talks of them when thou lyest downe, and when thou risest up, &c. But these come within compasse of the Maisters charge (as you heard before) and therefore leaving them, we hasten to the other sort of implements.

The fecond, is corporall; The things of this world; as Riches, and the attendants thereof, these are the furniture of our houses; and now that you may know a right how to furnish your houses with them, you have three things observable in my answer; Whereof the.

First, is that you must get substance: As in the second Epistle to the Corinthians. The Fa-

Deut. 6 6.

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2 Cor. 12. 14 1 Cor. 16.2. Mark. 12. 31. thers ought to get for their children; therefore first for themselves: And in the first Epistle to the Corinthians: They must get for the Saints, much more for themselves: And wee are enjoyn'd to love our neighbour, as our selves.

And how should we love our selves? not with sinfull selfe-love, whereby we seeke only our owne, and neither Gods glory, nor our neighbours good: but that love which God requires must be shewen both to our soules, in cleansing them from the guilt of sinne; and also to our bodies in making them the instruments of rightcousnesse; in protecting them from danger, and providing goods for them: and thus should wee love our neighbours.

But this love to our felves in this kinde, need not be pressed; we will pay our debt to nature duely enough; and will strive to get us goods, good store: and therefore our affections must rather bee moderated by considering, how farre wee may lawfully goe in getting of

goods :

And to this so materiall a Quarie, that I may make the fuller, and faithfuller answer; I will doe it.

First, Negatively; for we must not greedily scrape together the things of this life: which that I may the better shew, you must know that there be two degrees of them; and we may not greedily affect the getting of either: For they are either.

Necessarie; and these may not bee greedily fought

fought after; I meane they must not be so intentended, as that for their sakes the best duties be neglected; and ungodly meanes used; and our Saviour, in the sixth Chapter of Matthew, from the nineteenth verse to the end of that Chapter, gives divers waightie reasons. viz.

Math.6.

1 Because earthly treasures will perish.

2. Because poyson the heart.

3 Because No ferving two Maisters.

4 Because we are better than the fowle, and the

5 Because they argue a distrust of Gods Pro-

6 Because sufficient unto the day is the evill thereof.

Or Superfluous; and every where complained against by the Prophets. viz.

I Because they breede evil to the owners (as the Preacher speakes,) There is an equil sickenesse that I have seene under the Sun, niches reserved for the owners evil : that is, for the disquiet of his minde; and cheaking of the seede of Gods Word.

2 Because they are so unprofitable to our soules, that they can neither procure salvation; Nor decline Wrath. For Riches shall not profit in the day of Wrath.

3 Because the more goods, the harder our Reckoning: For, To whomsoever much is given, of him shall much bee required. Five Talents must gaine other five, ere.

Secondly, Positively; wee may lawfully get what G o D allowes; and allotts us: and

Ecclef. 5.12.

Matth.13.

Matth. 16.26. Prov. 11.4.

Luke 1 2.48.

let him rather labour, &cc. And (in the first to the Thessalamians) We beseeth you, that you worke with your owne hands. Then we must not labour so much because we gaine by it, or because we cannot live without it; but because we are bound in conscience to shew our obedience to God's command.

2 With dependance upon God's providence; for (as it is in my Text) Vnlesse the Lord doe build the honse, they labour but in vaine that build it: So, in the fourth Chapter of Saint Matthew: Man shall not live by bread alone, but by every word which proceeds out of the mouth of God. So in the sixth Chapter of Saint Matthew; Take no thought saying, What shall we eat? &c. That is, use the ordinary meanes, and leave the blessing to God.

3 With Contentednesse; when abundance doth not puffe us up, nor want deject us: But we have learned (with the Apostle, in the fourth Chapter to the Philipians) In what estate soever wee are, therewith to be contented; being Nec timidi, nec

tumidi.

The Saints of God (that we reade of in both Testaments) were subject to divers infirmities, but none of them to Covetousnesse. And Martin Luther professeth of himselfe, That how-ever he was a man of imperfections, yet the insection of Covetousnesse never laid hold upon him: And I could wish we were all Lutherans (in this point) viz. inlearning of him the Art of contentation.

The third thing observeable in the answer, is E e 4 this; 1 Theff.4. 11.

Matth. 4.4

Matth.6.22.

Philip.4.11.

## Gon's BUILDING.

this; That we doe us wee would be done unto, in all our traffeke and dealings betweene others and our felves. For your better understanding whereof consider with me:

First, in generall, it is proposed to us as the Royall Law; What soever yee would that men should doe unto you, even so doe yee unto them. Marke that Christ doth say:

1 Not what we lift] our wils must not be the rule of our gaine; though Nimrod, and Nero, and others, had no other law, but,

fat pro ratione voluntas.

Not as others doe to us, according to that faying, To deceive the Deceiver is no deceit: For you must not render evill for evill, nor rebuke for rebuke.

3 Not an others doe to others] For wee must not follow a multitude to doe evill. Some hold it safe to sinne with such authors: But that Caveat of Saint Paul is a better Card to saile by, Be yee followers of me, as I am of Christ. Marke, hee speakes of himselfe Conditionally, but of Christ Absolutely; for no man may safely be followed further, than he followes Christ.

4 Not as menthemselves would ] For as women sometimes long for things scarce wholesome, and naturall: So, Abab was sicke of longing too, viz. for Naboths Vine-yard: And Amnon longed for his owne sister, &c.

5 Not as we our selves have beene accustomed]
Custome may binde in the Common-Law; but
not in the Court of Conscience: Custome may
take

Matth.7.12.

Marth. 5. 40. 1 Pet. 3.9.

Exod.23.2.

take away our fense of sin, but not our guilt before God. Custome without truth, is nothing but an ancient error; and it is not enough that Conscience lead us, unlesse truth lead our Consciences.

6 Not as some Mammonists bid us doe, or suffer us to doe Namely to inhaunse rents; tostake Forseitures, to turne Vsurers, &c. Nor thus, nor

thus, de.

What faith he then? We must doe to others, as we would that men should doe to us ] Alwayes provided that our Will be rectified, viz. Inst., Reasonable, Charitable, orderly; for some doe will that which is evill to themselves, as children, idle persons, male-contents, malefactors, &c.

Secondly, in Particular, we must doe, as wee would be done unto, in these five things: viz.

T In Buying where there is a two fold rule

to be observed:

The one respects the thing bought; so neere as we can, we must buy good for good, naught for naught, indifferent for indifferent; for Salemon taxeth that Buyer, who saith, it is naught, and yet when he is gone his way, then he boasts. So that if we by deceitful words shall vilifie that which we desire to buy, that so we may have it the cheaper, than we transgresse, &c.

The other respects the Price; the Buyer must give a price not only equivalent to the Commodity, but also to the travell and charge of the Seller; for without this, the Seller would be discouraged, and could not indeed long hold out trading; but must forsake that trade whereunto he

Consuetudo sine veritate, vetustas erroris. Ambros.

Prov. 30.14.

was

Confactudo fi necunitate, cetudas errera Ambro.

1 Theff. 4.6.

was bound, and wherein he was bred: So that if a man to dove himselfe, as that he would have fuch a commodity, and doth not so love his neighbour, as to give him the worth of it, hee trespatieth,

goe beyond or defroud his brother; That no man goe beyond or defroud his brother; which may be done three wayes:

First, Gircaspeciem; when one thing is fold

for another, as Lead for Pewter.

Secondly, in the Quantite whether in Number, Weight, or Meafure,) when a manhath not fo much as he should.

Amos 8,4.

Thirdly, in the Qualitie, when they fell him bad for good, the defects being concealed without a Carreat emptor. To thefe the Prophet Amos speakes home; Hearethis, O yee that swallow up the poore, yee that make the needy of the Land to faile; faying, When will the new Moone be gone, that we may fell corne; and the Sabbath, that me may fet forth Wheat? Thefe are abominable ingroffers, that keepe backe Corne when it is cheape; and vent it, when it is dearer; that if the Market will not come to their price, then they will not come to the Murket; but they will fer it up, rather than fell it for others good. That make the Ephah fmall, and the Shekel great; viz. Such as falfifie weights and measures ; having one to fell by, and another to buy by: That fell the refuse for Wheat: that is, they sell evill for good, and not out of Ignorance, but out of Coozenage. This is their Eault. Now, marke their Punishment ; Punishment; The Lord hash sworne by the excellencie of Iacob; Surely I will never forget any of their workes; and his Adversion here, is an Animadversion.

any of Levir. 19.35.
Deut. 25.14.

3 In Letting; I this is the rule; that the commodity we let be are proportion with the price we let it for it for as if thou shoulds be driven to hire, thou would'st looke for a commodity worth thy money: so it is but equal that thou shouldest deale so with him, who is taine to take it up of thee; yea, not to doe thus, is to worke upon his netestry, and to oppresse the needy: and then the stone shall cry out of the wall, and the beame out of the timber shall answer; woe to him that builds, exc. that is, that maketh minister the, and inlargeth his possessions, by grinding the faces of the poore, exc.

4 In borrowing, this is the rule. Owe nothing to any man, but this, that you love one another.

There is a natural debt and a vivil; and the former is of two lorts: 1 200 and the Markey when the good of the lord of the lor

The one properto some, as of children to parents: the other is common to all, as mutuall love.

The latter is also of two forrs; the one is common to all, as tribite, and obedience to superiours; the other peculiar to some, who are indebted by promise; or contract, or some other bond; and each of these must be paid when it is did; but we speake here onely of the last, which is then due, when the day appointed comes, if we have not obtained a longer respite) and therefore we must not owe it. And to this end the

oren a state H cerba dtdir. Owen. Luke 6, 35.

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Rom. 3 3.

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a distribution

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1.cvir.19.3 Deut. Mr.

Apostles words are very fignificant, if we weigh them well: for.

I We must pay really, (we must not owe,)

this is equity:

2. Wee must pay fully, (one nothing) this is

honesty

3 We must pay generally, (to any man) this is Christianity. So that in equity, honefty, christianity, owe nothing to any man, but to love one another. Againe, if we pay not at the day; or wee then pay Verbs, that is, words onely when Nounes, that is, things are expected, or if we pay not all; or not to all; then we transgressethis Apostolicall injunction, one nothing, &c.

5. In lending, I this is the rule. Lend, looking

for nothing agains.

How shall I then gaine by lending?

Truly well enough; for in the feven and thirty Pfalme, faith David, The good man is mercifull and lendeth, and his feed enjoyes the blessing: Marke, what the good man lends, his feed enjoyes. Befides, Christ doth not meane that we should lend, and not looke to be repayed; for the Cafuifts fay, we may lawfully expect divers things, whereof this is one. The Pharifees indeed, would onely benefit fuch as were both able and willing to pleasure them againe; but Christ checks them, faying in generall termes, Lend; that is, both without all hope of requitall, and of advantage, &c.

In what a peck of troubles then is the V furer, who doth not lend looking for nathing, but for

much

Elt nummus nomen sverbum promittere ; Quintus-A quo Sperabam nomina, verba dedit. Owen. Luke 6. 35.

Object. Sol. Pfal-37.16.

1 Mutui equalitatem. & Ream actio-3 Talem Subventionem. 4 Gratitudinem.

Exod.22.14.

much more than he lent ? Yea he will be carefull todend to mone but to fuch as are both able and willing to requite him: And so hee doth quite over-throw lending, in respect,

r Of the Nature of it; for lending is in nature free; and therefore (from the Scripture) it is defined to be, A translating of the property, no price

being interposed.

2 Of the Equity; for God doth provide only that the Lender should be no loofer; and that the Borrower should onely make good that

which perished. But the V surer, &c.

3. Of the Vse of it; for whereas heretofore the poore could borrow a stock to begin withall, now wofull experience shewes us, that only the fat som is greafed. And if a man be but fufpected to goe backward in the world, then the V surer flies him as he would do from the plague, or an old house ready to fall about his eares; and he will have nothing to doe with him but to the poore mans utter undoing: for if he fuccour and supply him, it is many times no otherwife than the bramble deales with the poore weather-beaten sheepe; which haply helps somewhat to keepe off the violence of an incumbent forme, and fends away the poore creature without his fleece for requirall.

Having thus at last framed, and fitted, and fet up, and finished, and furnished an house of Gods building: What must all the members thereof doe. | Quest. 29. as the summe of their duty?

They must feare God and the King, and must Answ.

## God's Bullding.

Prov.24.21.

not meddle with them that be feditions; as Salomon exhorts in the foure and twemleth Chapter of the Proverbs, My some feare God, &c.

Exod. 37.9.

1 Sam. 10.

-1.1.

2 Tim.4.8. Pfal.82.7.

In which words, meethinkes, God and the King (like those two Cherubims on the Mercy Seat, in the feven and thirtieth Chapter of Exodus) stand looking on each other: For God hath an eye to the King, that he may be feared; and to this end God is faid to touch mens hearts; and the King hath an eye to God, that hee may be feared, by well-ordering and establishing the true feare, and service of God, thorow-out his Dominions. God hath ever had a speciall care to prevent all privie Conspiracies against the King; and the Kinghath everhad a special care to prevent all open Prophaneneffe against God; God, by his Ministers and the power of his Word suppresseth Rebellion, and the King, by his Ministers, and the power of the Sword, Supporteth Religion. God is an Heavenly King: And the King is an Earthly God: They are both Gods; and both Kings; and therefore feare both: My sonne feare God, &c. The Parts are

foure; I A Preacher.

2 His Auditory. The.

3 His Doctrine. The.

4 His Vse.

Preacher is Salomon. Auditory, Sons.

Godjandthe

Vse, Meddle not with them that be seditious.

This

This Preacher is a Prince too, and in both a

His Auditory, Sommes; and therefore to bee

His Doctrine, Feare God, and the King; a do-

ctrine at all times most Expedient.

His Vfe, Meddle not with them that be Seditious; an Vfe at this time not impertinent; and therefore, My fonne, feare God, &c. Of these in order, erc.

This Preacher, and his Auditory, are but as a Preface to the Dectrine of my Text; and therefore of them together in two words, for no

Preface should have many.

The Sonne of David, and King of Israel, Salomon; as his name confists of three fyllables; so he penned three pregnant bookes; viz. The book of the Proverbs, Ecclesiastes, and the Canticles, and left them in the Canon of holy Scripture: And these three Books have beene not unaptly compared to the Athiques, Physiques, and Metaphysiques: In my Text hee reades us an Athique Lecture, teaching us (as it is in the second Chapter to Titus) to live soberly, righteously, and godly in this present world: Soberly towards our selves; righteously towards our neighbours; and godly towards God.

belought Abraham that one from the dead might preach to his five furviving brethren: And if there be any extraordinary vertue in the Sermons of the Dead, then I doubt not but my pre-

Prov. E. z.

Titus 2. 1 2.

fend

fent Discourse will take a deepe impression in you; for loe one here preacheth to you from the Dead? And such an one, as whil'st he lived was the wisest Preacher, the wealthiest Prince; and he that is wise and wealthy, cannot want an Auditorie. It is King Salomon that preacheth: The words are his; mine is but the Ecoho; the plaine song is his, mine is but the Descant; the Text his, mine is but the Comment; yea, his very Text is a Sermon too; God grant it may doe good to all; for my part, I never heard a better Sermon than this of Salomon; My sonne, seare God, and the King, and meddle not with them that bee seditious.

And as my Text is His, so his Auditory is mine: For I hope there is none, but such as (in Salomon's acception of the word) I may truely call Sonnes: For the Sonne he here speakes to, was not his sonne, by naturall generation, but by paternall affection: Or King Salomon (being an exact Preacher) useth that here, which Rhetori-

cians stile, Captatio benevolentia.

My Sonne, (faith Salomon) when he would induce his Auditory to feare God and the King; as if he had faid, Hee that feares God, and the King, as he ought, shall no longer be my Subject, or my Servant, only; but he shall be neere, and deare unto me, as my sonne: And it is, no meane honour to be the Sonne of a King; and he, too, the King of Kings, God himselfe; whose sonnes you are, if you feare him; and not his sonnes only, but his sonnes and heires too; and heires

heires apparent of two incomparable Kingdoms; Heires of his Kingdome of Grace in this life; and heires of his Kingdome of Ghery in the life to come, &c.

Thus much (too much) of this Preacher, implied; and of his Auditory, expressed in the Preface. My sonne.

Now I am come to his Doctrine, Feare God,

and the King.

In which he commends unto us, a fingle Att, Feare; and a double Object; God, and the King. Of the first, Divines distinguish of a manifold Feare: But for orders sake, and that this Att in the Text may the better correspond with its Object, I will reduce the many severall sorts of CReligious.

Feare, to thefetwo; viz. Feare,

Civill.

With the one, feare God; and the King, with the other.

And first a word of the Religious; as thou must Feare God.

For God hath in himselfe, and expects from us the Reverence, both of a Father, and of a Lord; as appeares by that expostulation (in the first Chapter of Malachi) If I be a Father, where is mine honour? And if I be a Master, where is my feare? So that he who would feare God, as he should, must endevour to approve himselfe both a dutifull sonne, and an obedient servant.

There must be in him a Reverence mixed of honour, and feure; not a distractive, or destructive

feare.

Malach, 1.6.

feare; but a filiall, (Terrens à malo; tenens in bono) the infeparable companion of a lively faith, and therefore commanded in the Scriptures, and commended in the Saints.

Object.

But it will be objected, that wee must ferve God without feare? and yet Salomon here saith, Feare God: how then shall this feeling contrarietie be reconciled? How can we serve God both with feare, and without feare?

Sol.

Truely we shall doe both well enough; if we can but distinguish of the divers kinds of Feare; whereof some are commended, others condemned

in holy Writ. For instance:

Feare God (faith Salomon in my Text) for too little feare is want of Grace; and yet be not afraid (faith our Saviour to his Disciples) for too much feare is want of Faith. Feare, faith Saint Paul in the eleventh Chapter to the Romans, (Be not high-minded, but feare) for too little feare is pre-Sumption: And yet the same Apostle (in the thirteenth Chapter to the Hebrewes) protesteth for his owne part he will not feare, for too much feare is deferation. Feare, (faith Gregory Nazianzen) for there is nothing so fearefull, as not to feare at all: And yet be not too fearefull, faith Seneca well; for what soever a man feares lest be should feele hereafter, he feeles it presently in his feare: And therefore, there is nothing more fearefull, than to feare too much. Would you avoid both extremes ? Then Serve the Lord in feare, and rejoyce before him with reverence : You must so feare God, as that you ferve him with gladneffe;

Rom. 11.20.

Heb.13.6.

Mit colinate coleestees. Nazianzenus

Pfal. 2.11.

gladnesse; and you must so rejoyce before him, as that you worke out your salvation with feare and trembling; that is, with the feare of diligence, not of diffidence. For, without that joy, you will despaire; and without this feare, presume. What place securer then heaven? (faith Saint Augustine) or more pleasant than Paradise? And yet the Angels themselves fell from the one; and our first Parents from the other; and all for want of this Religious feare. Then, My sonne feare God; (I inlarged this point, when I shewed young folkes their dutie:) And yet feare not God only, but feare the King too; though not with a Religious, yet with a Civill feare: The Holy Ghost hath yoked them together in the Text; and what God hath coupled, let no man put a-sunder.

The Apostle (in the thirteenth Chapter to the Romans) records severall forts of Dues; as first Tribute, then Custome, &c. Render therefore to all Rom. 13.4. their dues : Tribute, to whom tribute is due : Custome, to whom custome; Feare, to whom feare; Honour, to whom honour; intimating unto us, that both Tribute and Custome, and Feare, and Honour, &c. are the King's Due: And there is nothing more properly due to any Subject, than are thefe to our Soveraigne : For God himfelte (who is the onely Proprietary) hath made them fo; who at the Anointing of a King, gives him a Crowne, a Scepter, and a Sword; and to his Crowne, Reverence is due; to his Scepter, Subjection; and to his Sword, feare. Of which in

Quid calo fecurius, vel Pa radifo jucundius, & tamen Angelus è caro, & homo de Paradio cecidit.

Levit. 19.32.

order :

## God's Building.

Corona triumphalis, obsidionalis, muralis, civica, navalis, &c. Píal. 21, 2, order: and first (under favour) a word of the Kings Crowne.

We reade of divers kindes of Crownes given to men that were deserving in ancient times; but to say nothing of those petty Crownes; the Kings Crowne (saith David) is a Crowne of pure gold; and which is more, his Growne is of Gods owne setting on, too, for it is Tu possibit: and therefore justly doth the Kings Crowne challeng as due unto it, Honour, and Reverence. And so indeed Iunius renders the word in my Text, Reverere Iehovam, & Regem; Reverence God, and the King. Troth is, the King must be ereverence.

renced ore.

Copere. And

I Pct. 2.17.

I We must honour and reverence the King in the very thoughts of our hearts. Honour the King faith Saint Peter. Thou must honour him both affectu and effectu: honour the King in thine inward affections; and honour him outwardly in: thine actions: and be fure thy Reverence be not like 'Cefars facrifice which wanted an heart: for unlesse thy reverence be hearty, thou doest turne the Kings Crowne of pure gold, into a Crowne of Thornes; as the Souldiers crowned our Saviour, giving him a Crowne to delude him, Thornes to torment him. And it was not the least aggravation of Christs passion that he suffered in his honour; for they bowed their knees (fail the Text) and nodded their heads, and je-Red out, Haile King of the lewes! As if they had

faid (for fo they meant) Thou takest thy selfe to be King of the lewes, now thou are Crowned. pointing at his Thornes now thou haft a Scepter, shaking of his Reede: now thou sittest in thy Throne, exalted on the Croffe: now thou art clothed with Purple, all black and blew with blowes the true purple-dye, now thou art Annointed, meaning with Spittle: now we honour thee as a King, with cap and bended Knee : now thou hast thy Guard, the Centurion and his Souldiers: now behold thy Favorites, on either side a Theefe : now thou dieft a royall death, Sine famouine panci decfendunt reges, &c. But, curfe not the King, no not in thy thought; it is Salomons counsell; and it will be best for all of us to follow it: for a treacherous thought against the King, if it be discovered, deserves to be punished with death. See the case adjudged, in the second Chapter of Hefter, where there is no more in the Indictment against the two Eunuches, but a bare Voluerunt, they thought to have layd violent hands upon the Lords Annointed, they would have done it; and that being proved it was enough in Law to bring them for their unjust Intentions to ajust Execution, &c. 10

of our lips, as the people magnified King David, in the second Chapter of Samuel; Thou art worth ten thousand of us. And, in the first Booke of the Kings, they cried out, God save King Salomon, and exalt his Throne, &c. The same God (who charged Daban touching Iacob, Gen. 3).

Eccles. 10.20.

Hefter 2.

2 Sam. 18.3.

Gen. 33.

Pfal. 1 3.4.

Take heed thou speake not to lacob ought but good) will not have his Annointed tossed and traduced by prophane tongues. For The Lord (saith David) shall root out the tongues which speak proud things, which have said with our tongues we will prevaile; we are they that ought to speake, who is. Lord over us? Prouder things can no man speake than they which derogate from the King, and God himselfe; usurping a kinde of lawlesse liberty to say and doe what they list; but God will pay them in their owne coine, and root out those proud-speaking tongues with which they said they would prevaile.

Fab. Chron.

3 We must honour the King in our actions. Fabian, in the fifth part of his Chronicle of England, reports, that when Edwin King of Northumberland (being flenderly attended) was fuddenly affaulted by a Villaine, who (being hired by Quincellinus King of the West-Saxons) ranne upon him with a poyloned Sword; one Lylla, (a servant of the Kings, thrusting himselfe betweene the traytors fword, and the King) ransomed his Soveraignes life, with the losse of his owne. And he deferves not the name of a true Brytaine, much lesse of a true Christian, who will not both doe and fuffer as much for the honour and fafety of his Prince, as faithfull Lylladid: and yet from the very order of the Text, wee are taught to preferre God before the King. Indeed some of the Heathens made gods of their Kings, (as of Belus, Saturne, Iupiter, &c.) And so did they of Tyrus, when (flattering

Ads 13.

tering King Herod) they cried out, The voice of God, and not of man: But let me be so farre your Remembrancer, as to put you in minde that the same spirit which bids us to honour and reverence Kings, forbids us to adore them. The safest way is sirst to seare God, and then the King, whose Crowne, without any question, merits so much reverence, both of the outward and the inward man, as can any way stand with the true seare of God.

The second as a Scepter; which (if wee may beleeve antiquity,) hath ever beene the Ensigne of Regall authority: yea, among the Azyptians, Oculus cum sceptro was the Hieroglyphique of God himselfe, to shew that hee sees, and swayes all things. And (in the Booke of Ester) we find that none might presume to approach the King,

till he held out the golden Scepter.

Now this Scepter challengeth subjection, and Obedience: and so indeed, the Translation out of the Septuagint, runnes; Feare God and the King, and bee disobedient to neither of them. Though God be to be preferred, yet the King must not be disobeyed. And this our obedience to the King must be universall.

I In regard of the Subject; Let every soule be subject to the higher powers; (saith the Apostle) not let one, or two, but let every one without excepting or exempting any one. For so Saint Chrysostome glosseth upon Saint Pauls words: Be he an Apostle, an Evangelist, a Prophet, yet hee cannot bee excepted, for every soule is equally obfied.

Et neutri eorum sis inobediens.

Rom.13.L.

el 'Anogodos, &cc. Quiscipsum excipit, seipsum decipit. Aug. Cornel Mul. in

liged. Wherefore be that excepts himfelfe, deceives himselfe. Saint Paul is plaine, and peremptory. that every foule must be subject to the higher powers. But who are they? (Saith Cornelius Mussus, the Italian Demosthenes, as some have graced him for his elecution) The Pope, and the King . (faith hee) and each of these bath his Subjects; for the Laitie are bound to secular subjection ; but the Clergie onely to Ecclefiasticall jurisdiction. Thus he diftinguisheth where the Apostle doth not; and in fodoing he transgresseth that ancient Canon, Non est distinguendum, ubilex ipfa non distinguit. But how stands his distinction either with Saint Pauls Text, Let every foule be Subject: or with Saint Chryfostomes Gloffe, Si omnis anima, quis vos excipit ab universitate? &c.

But why, saith the Apostle, Let every soule bee subject, and not rather, Let every man be subject? Truly (me thinkes) to signifie this unto us, that not our bodies onely, but our soules too, are subject to the higher powers; whose lawfull authority they which contemne, shall perish both

body, and foule for ever. and out of Mood agood

2 In regard of the object; for every soule must bee subject in every thing: Saint Paul (as you even now heard) commanded that; and Saint Peter doth this, where he saith, submit your selves to every ordinance of man, for the Lords sake. Not to one, or two ordinances onely, but submit your selves to every ordinance of man; for though the ordinance bee of man, yet the power of him that ordaines it, is of God. And therefore submit, ere.

Kings

Pet 2, 13.

Object.

Sol.

Kings (in the nine and fortieth Chapter of If aiah) are called Nurfing fathers; but what if one of these Nurses should give blond instead of milke? What if lawfull Kings should impose unlawfull things : How shall wee behave our felves then? one were thought new were stimulated

Object. Ifay 49.33.

Sol

Why then: Aut faciendum, aut patiendum : for if the thing which the King requires thee to do, be unlawfull in respect of the Law of God, then thou maiest doe well to observe the Method in the Text, first, feare God, and then the King: but if it be a thing to be suffered unjust in respect of the Law of the Land wherein wee'live (as when for certaine reasons of state, were is some penalty laid upon our persons, or our purses; for which either we doe not know, or will not acknowledge any positive law) yet even then there must be no repining, much tesse resisting; but (as Saint Ambrose humbly spake to the Emperour Theodosius, We befeech thee, o Augustus, we refift thee not.) so we must use no other armes but prayers and teares. And it was the constant practife of the Primitive Church (faith Tertullian) to pray for their Princes (though they were Per-(ecutors) that God would give them long life, secure raigne, safe house, able Souldiers, loyall Subjects, and a quiet world. And if the Iewes were commanded by God to pray for the long life of Nabucadonozor, and Balthafar his fonne, who kept them in flavery and captivity, Baruch 1.11. Then how much more are wee bound to pray for the peaceable and prosperous raigne of our

most

most gracious King, (who keepes us from temporall and spirituall thraldome) that his dayes upon earth may bee as the dayes of heaven? If good Athanasius were wont to pray for Constantius the Emperour, o Christe propitius esto Constantio: yea, though hee were an hereticall Prince and a Tyrant? Then shall our unworthinesse and unthankefulnesse one day condignely punished, if we doe not duly and dayly pray, o Christe propitius! esto Carolo; O Christe propitius esto Carolo; O Christe propitius! esto Carolo; O Christe propitius esto Carolo; O Chris

And if it bee fuch a crime to resist; oh then how detestable and damnable a thing is it to lay violent hands upon the sacred person of a King? God hath senced him with a Noli te tangere, &c.

Touch not mine annointed, &c.

I Touch not; there is Gods speciall charge.

2 Mine; there is his speciall claime.

Then the King is Gods owne by a threefold speciality, and therefore Touch him not, &c. Mark: a touch asit is the lightest, so it is the largest terme that God himselfe could chose for if he may not be touched, much lesse may hee bee violently taken out of the world by Iesuited Raviliacks; and powder-plots, &c. Then hands of Procul, o procul ite prophani! Take heed how you presume to touch the King, for God hath given him.

I His owne name, Dixi quod dii eftis.

2 His

Pal.105.5.

Hisownefile Majeflieuw odr ni word

3 His owne worship, Feare. And therefore let all Innovatours, in souching the King, beware how they strike at God himselfe; and so bee found Rebels against God; as God Himselfe speakes, They have not rejected thee, but they have rejected me, that I should not raigne over them. And they that reject God in this world, shall be rejected of him in the world to come.

The third, and last is the Sword, and the proper right thereof is feare. The Sword of the Lord and of Gideon is but one Two-handed Sword: for the King is Gods sword-bearer: And he beares not the Sword in vaine, faith the Apostle, for whether we live in times of Peace, or Warre, the power is great, and the use not small of the Kings

Sword; for in times of Peace,

I Whence is it that wholesome Lames are en-

2 Inflice and Indgement ducly executed?

their law, (as when there was no King in Ifrael, then every man did what feemed good in bit owne eyes; and confequently then no man did that which was good in Gods eyes.) Whence is it, I fay, that all the peccant humours both in Church, and common-wealth are corrected, if not from the power of the Sword? Indeed our Histories make mention but of one King surnamed Longimanus; but the truth is, every King is vertually such: for he must needs have a long arme, who sitting on his Throne, can cut off a Malefactour

s Sam. 8.7.

Judg 7.

Rom. 13.4.

An nescis longas regibus esse manus? factour in the utmost confines of his domi-

Intimes of War ther's none but will acknow-

ledge how needfull the Kings Sword is ;

1 To asist confederates; as Iosuah did the Gi-

2 To resist invaders; as David did the Phili-

Aines.

3 To support the true worship of God, as the ten Tribes of Israel intended, when they suspected that Reuben, Gad, and halfe Manasses, upon their erection of an Alsar, had made defection.

Sence then the Kings Sword is to usefull both in Place; and Warre; it justly requires feare from the subject: which feare should be to us both a Brid e, and a Spurre.

I A Spurre to noble endeavours.

2 A Bridle to seditious practises.

Then (next to God) My fonne, feare the King; feare his Crowne; feare his Scepter; feare his Sword: feare his Crowne with honour, and reverence: feare his Scepter with subjection, and obedience: feare his Sword, both in Peace, and Warre: for if thou dost well, his Sword shall defend thee; but if thou dost ill, his Sword shall amend, or end thee.

And thus we are come to an end, and yet we have not done; This text, these times doe call

for application.

The use which Salamon makes, it must bee ours; My soune, meddle not with them that be se-

ditions; So our translation runs: but the words in the *Originall* are of a large extent: and accordingly rendred by the learned diversely. For,

Pagnin out of the Hebrew reads it, Mixe not thy selfe with such, as iterate their sins.

The Chaldee Paraphrase is, Blend not thy selfe

with fooles.

Cardinall Cajetan hath it, Et cum mutatoribus: Have nothing to doe with Changelings: and by Changelings here I doe not meane those filly soules, whom the too credulous world calls, and counts, Pure Naturalls: but such I meane, as being Rerum novarum studiosi (as Vatablus interprets it) doe prove most unnaturall to their King and countrie, by inwardly affecting, and what they dare, outwardly effecting innovation. Here are so many men, so many mindes: each abounds in his sence, and each sence is true: for though they bee divers, yet are they not adverse, and may very well stand together. Or.

I Keepe not company with customary sinners;

(faith Pagnin.)

And why not with them?

Because David tells us, that Blessed is the man that hath not walked in the counsell of the ungodly, nor stood in the way of sinners, nor sate in the searce of the scornefull: So many degrees of sinne? Then come not in their walke; stand not in their way; six not in their seates; meddle not with them as thou hopest to be blessed.

The Proverb is. He that touches pitch, shall be defiled:

Pag.
Es cum iterantibus iniquitates suas ne misceas te.

Chal: Par. Et cum stultis ne miscearis.

Object.
Sol.
Pfal. 1. 1.

defiled: 'tis true of the materiall pirch, but 'tis meant fure of the morall: 'The ancients ordinarily compare a customarie sinner to Pitch; if he touches, hee smoutches you. Then foule not your singers; Or, which is worse, your soules,

2 The Chaldee paraphrase stands, Medle not

with fooles.

Marke, Those whom Pagnin tearmes Customarie sinners, The Ghaldee paraphrase calls, sooles: and apply, too; for in the language of Canaan, each habituated sinner is infatuated, and so a soole. Troth is, a customarie sinner hath all the markes, and properties of a soole: For,

I Hee is as ignorant, and indocible, as selfewill'd, and selfe-conceited as any soole. Hee will

not be convinced in his errour.

Non persuadebis, licet persuaseris.

2 Like a foole, hee is all for the present; His Motto is that of Peter in his blind rapture, It is

good to be here, &c.

3 Like a foole, the preferres trifles, before treafure: with that Cardinall, he will not leave his part in Paris, for his part in Paradife. He values a a smoke of honour, a dreame of pleasure, a blass of fame, a wedge of gold, a Babylonish garment, a spiced cup, &c. Above the hopes of blessed eternitie.

4 He is as mischievous as any foole, and ever medling with edged tooles: It is pastime to a foole to doe mischiese saith, Salomon, Sinne is his bable; He makes himselfe merry with Sabbath breaking,

Prov.10.23.

breaking, fwearing, lying, drinking, drabbing erc. And of the froward then shall learne froward. nesse. Then medle not with him, least thou fall into many foolish, and noy some lusts, which drowne men in destruction and perdition.

3 Gajetan, and Vatablus, render it just as some of our English editions stand, Medle not with

them that be desirous of change.

But why not with them?

Truly, because Innovatours (like Africke) are ever producing new monsters. Never was there any thing so pestilent to any commonwealth as innovation.

This made Cafar fo hatefull to Rome; Socrates, to Athens; and our Saviour himselfe, to the

Iewes, &c.

Hyppocrates faith that they which are troubled with the difease, call'd Volvulus, or the turning of the Guts, are so disquieted, that they can take no rest: and Innevation doth alike illaffect the minde, which it frowardly distracts, and difforts, making men injurious to themfelves, to the publike peace, to nature, and to God Himselfe; by whom Kings raigne. Then meddle not with them that bee desirous of change, unlesse it bee with an intention to change their defires.

4 We read it, Meddle not with them that be feditions: and not improperly, or without cause; for (besides that this is the fullest sence of the word in the Originall) sedition (as Theucidides gravely observes) is all kinds of evill. And therefore

1 Tim.6.0.

Object. Sol.

therefore meddle not, &c.

Trincavell (in his eighth booke, Deratione curandi) faith that where the gall overflowes in the body, the humours are bitter: The seditions are (Simon Magus like) in the gall of bitternesse, they are troubled with the overflowing of the gall; and thence flow those bitter humours, those scandulous speeches, those scatter'd libels, those jealous whispers, those discontented postures, those either ambiguous answers, or peremptory refusalls to satisfie State-demands.

Sometimes you may heare fedition speake in the affected dialect of some undeserving Courtier, who (having long followed the Court, and all the while done nothing, but undone himselfele) growes male-content, and now Phyllippiques, and Iambiques are the fairest of his fa-

vours.

Otherwhiles you may meet fedition, pacing the country in the habit of some decaied Souldier, magnifying the warres of Queene Elizabeth, and ready (if any man shall salute him with a Pax Tibi) to repay him, with the Devill take 100.

Sometimes Sedition (like a crafty Merchant) nor only questions, but quarrels about customes; calling imprisonment for his contempt, persecution for righteousnesses fake; and he hadrather undoe others, and himselfe, his Wife, and his children; then (in obedience to the voice of Christ) Give unto Casar the things which are Casars.

Otherwhiles Sedition (like fome formall 1900-

ramus) is so purely zealous in pleading for reformation, that it speakes even through the nose againe; and happie are the Bells, and Church-leades if they scape melting in the heate of his Lay-zeale, and converting to some private use.

Sometimes (like an obstinate, dissembling, corner-creeping Papist) Sedition sowes the seeds

of rebellion, under the shew of religion.

And other whiles (like an head-strong, braine-sieke, Non conforming Divine) sedicion preaches, and presses Christian libertie, Oh for, all for, Christian liberty? And therein undermines the power of the Civill Magistrate. But whether he be a Courtier, or a Souldier, a Citizen, or a Lawier, a Seminary, or a Schismaticke; if he be Seditious, meddle not with him; for seditious words, are like stollen wares, hethat invents, and vents them, is the Thiefe; and hee that gives them a favourable hearing, is the receiver: and, in Law, the Receiver is held as bad, as the Thiefe.

The Secretaries of nature write of an herbe, that opens with the Sun-rising, and shuts when it setts: Or (as others observe) turnnes round with the Sunne, and is thence call'd Heliotropium; or, it followes the motion of the Sunne, and so is stilled Solfequium: now you cannot be ignorant that the King in his dominions, moves like the Sunne in his proper Spheare; then let us be so many Marie-Golds; and as we receive all our insluence from him (under God) so let us

returne

returne him our observance, in God, and for

distribution, that it speakes even the book distribution that the book distribution that the best sometimes and the book distribution that the book distribution the book distribution the book distribution that the book distribution that the book d How falt from the Sea, yet returne Aveere and fresh to it; yea by how much the more they have beene earth'd and graveld, by so much the Sweeter and fresher they are still he Kingris Gunder God) the fourthire of allhonous he is the well-head of the body politicker all we that are subjects, are so many greater or desfer rivers Areaming from him Whathen let nathre in felfe reach as this grees, that as our well being flower from the King So to returne to him liveere and fresh like the reculing rivers. Let wheir be no falmeffe, no sharpneffe, no carreffe in our dez turnes ed him. If thato affaires require out perfons, or our puries infuch a mixmer and men fure, that they even gravellus, yet ler's learne of (the returning rivers) to be the sweeter, and the fresher for the gravelling ideasous a medit

you know that he that is prest, must obey; yet beethou a Kolumarie; turnethy feare into love; and so maist thou make a Ketsur of necessitio.

After Saulwas Aniaomed King; he was difpiled by fome; as wee readin the tenth Chapter of the first booke of Samuell: but marke I pray you that the text calls those dispilers, the Somes of Belial; that is, of the Devill: Behal fignifies Masterless; or having out? off the Toke.

At first the Devill cast off Gods Take, by af-

fecting equalitie; I will bee like the most high? And those Sonnes of Belial, diducalt off King Sauls yoke: but those that cast off the Toke of God, and the King, (yea though it was but King Saul) were themselves but Cast-awayes. They were of their Father the Devill. There's their pedigrees to old and the Cast awayes.

But the band of men of Chivalrie, whose hearts God had touched, followed King Saul home to Gibenh; it is plaine in the Text: Then it is certaine that all they which follow not God, and the King, (and God in the King, but fide with the feditions) had never their hearts touched by God: and therefore my Son meddle not with them.

In the thirtieth Chapter of Proverbs: Wee reade that the Locusts have no King, yet goe they forth all of them by bands. And therefore they goe forth all of them by bands, because they have no King. For where there is no King, there will be bandying on all sides.

The Emblemaists (by two Locusts invading, and assaulting each other) decipher them that are studious of popular sedicion; which sedicion is an insolent declination and falling away of selfe-conceited subjects from lawfull government: and is not a state without a King, as uncouth and deformed as an house without inhabitants; or an hive without an hongeombe; or matter without forme; or the aire without light; or a slocke without a sheapheard; or a Ship without a Pilor; or an armie without a Cheisetaine;

Ifai,14.14.

Ioh. 8 44.

Prov. 30.27.

Or a bedie without an beart; or an heart without a soule; or a soule without life; or life without mon n; or metion without action; or action without merit; or merit without reward; or reward

without benefit ?

When the Commons left the Senate of Rome, Menemius Agrippa by the parable of the body) reduced them to obedience, and concord. And, when one advised Lycurgus to establish Equalitie, (the Locusts government) in Lacedamon, he answered ingeniously, let him that desires equalitie in the common-wealth, beginne at home, and make his servants, his fellowes. Equality overthrowes a kingdome; it is Anabaptiscicall, and Locust like.

Place and Socrates labouring to establish equalitie, borrow their arguments from unitie: saying, the common-wealth must be one, because the more it is one, the better it is i but it cannot be perfectly one, except the things be alt one, and men equal: This argument Aristotle silenceth, by distinguishing of equalitie either of

wealth Superioritie, discipline, dec.

Discipline must be equal, that is, it must bee used indifferently to all; yet without some bee superiours, there can bee no discipline. And as these Bosuss came at first out of the bottom-lesse pit; so will they thither againe: Then meddle not with them; for their calamity shall come sodainely (as it is in the verse after my Text) and who knowes thereine of them? As Moses to the people; so let me close with you; O keepe

Prov.24.22.

the ordinances of God, for they are your wisdome, and your judgement, and your understanding, and life: O lay them up in your hearts, and in your soules; and binde them for a signe upon your hands; and weare them as frontlets betweene your eyes; and teach them to your children; speaking of them when you sit in your houses, and when you walke by the way, and when you lye downe, and when you rise up; and write them upon the doore-postes of your houses, and upon your gates; that your dayes on earth may be multiplied, and the dayes of your children as the dayes of heaven. To which, &c.

Tou have hitherto taught us how to serve Godin Life; now say (in a word, or two) how may wee

ferve him, even in Death?

You must Die in the Lord: And this they on-

ly doe, who prepare for death by a

Penitent end.

In this Answer, threethings challenge your (Supposition, That all must die.

Proposition, That all which die, doe not die in the Lord.

confiderati-

on: viz. A

Exposition, That they who desire to die in the Lord, must prepare for CGodly life.

death, by a

Penitent end.

Then of these in this order; and first of the Supposition, That all must die.

Almigtie God (whose Title of Honour it is to be stiled, The God of the living) created Life,

i g 3

Deut.11.18.

Quest.30.

Answ.
Apoc. 14.13.

Matth. 12.

and

Scot. in Scn.

Rom. 5.13.

and not Death: Which (being a privation of life) was not at all in the number of those formes, and Idea's, that were from all eternitie in the minde of the Creator, but it was brought in by Sinne; (for which it is imposed penally upon all flesh) and it is the opinion of the Schoole, that if Man had not finned, he had not died. They doe not fay, that if man had not finned, he could not have died; for the body (being compounded of the foure Elements, and confequently, of foure contrary qualities) was naturally mortall; yet their resolution is, that man should not have died, if he had not finned; but he should have beene perpetually preserved by a speciall, and supernaturall grace: And that grace of originall Instice being lost by (that which Divines call) Originall finne; together with that, man loft the priviledge of immortality.

Damascen.Si.

August. Cibus

A Deodonante.

A Deo vindi-

Heb.9.27.

If our Great-grand-Father (Adam) had kept his first estate in Paradise; then, and there neither could Fire have burned him, nor Water have drowned him, nor impure Aire have infested him. Bread he had, that he could not hunger, and Drinke he had, that he could not thirst; and the Tree of Life, that hee could not wax old. Briesly, No infirmitie from within; no missortune, from without; could have ruined him.

And as life was the fruit of his obedience (if he had flood) from God freely giving: So was death inflicted upon his fall, from God justly punishing. The Apostle records a statute for it, It is appointed unto all men once to die; and after this comes Iudgement.

I It is appointed; There is a necessitie, without statutumest diffensation.

2 It is appointed for all men; There is a generalitie without exception.

It is appointed for all men, once to die; There is a very materiall distinction: for the wicked die often: As,

1 Temporally, in the loffe of worldly goods.

2 Civilly, in the losse of good name, and Christian libertie.

3 Corporally, in the loffe of life.

4 Spiritually, in the loffe of God's graces.

5. Eternally, in the losse of God himselfe. And the godly themselves die once : viz. Na-

turally.

When he cometh, who fitteth upon the pale horse (whose name is Death) then shall there not be a sparing of the Oake, for her frength; nor of the Cadar, for her tallnesse; nor of the Poplar, for her smoothnesse; nor of the Lawrell, for her greenenesse; but every Tree must stoope, as well the Cadar as the shrub; and every Man must die, as well the Wife-man, as the Foole; as well the Righteous, as the Reprobate.

It is worth observing, that Death did not first strike Adam, (the first sinful man) nor Cain, (the first Hypocrite) but Abel, the Innocent : And fince the best that lived, was the first that died, then neither can any of the sonnes of Adam, (which succeed him in the flesh) nor yet any of the sonnes of Abraham, ( which succeed him in the Faith ) plead any Writ of Priviledge, to

Gg 4

Apoc.6,8.

Ecclef. 2, 16.

### Gop's Building.

exempt them from the vigour, yea, and the rigour of the Common-law of Death. In God's Booke of Statutes there be no cases for friends. The greatest Princes, and Potentates; those Nuncupative Gods on earth shall die like men; for Death is Inflexible.

Vinesistable.

Pfal. 8 3.7.

Inflexible it is; for eloquence which charmed hundred-eyed Argus, could never charme Death; even Tulli's tongue could not save Tulli's life. Achitophel's policie; Æsops wit; Mithridates his languages; Aristotle's Philosophie; Philosophie his learning; yea, David's Harpe, could not move inexorable death. Old-age is venerable; Youth is lustie; and yet Death regards neither the gray-haires of the one, nor the greene lockes of the other.

Suppose one to be the Worlds only Favousrite, endowed with the chiefest ornaments that her treasury affords; graced with Beautie, and embellished with an harmonious proportion; in policie subtill; in alliance great; in revenew large; in knowledge rich; famed with Honour; and honoured with attendants? And (which is more) grant knowledge vertuous; vertue honourable; honour healthfull; health strong; strength beautifull; beautie befriended! All things sweetly conspiring to blesse one Subject: As the Poet sained in his Pandora, That Apolla gave her Musike; Mercury, Eloquence; Venus, Beautie; Pallas, Wisdome; Pluto; Wealth; Inno, Majestie? &cc.

Hefod.

In

In a word; Grant there were such a masterpeece of perfection, fuch a Saint on earth: as could offer to God, in one person, the paines of all the Martyrs; the penitense of all the Confes-Cours : the torments of all the Apostles; the puritie of all the Virgins; the good workes of all the faithfull : And (in special) were he as obedient, as Abraham; as true an observer of conjugall fanctitie as Ifaac; as fervilely faithfull, as Iacob; as patient, as lob; as chafte, as lofeph; as temperate, as Daniel? &c. Yet this creame, and quinteffence of earthly perfection, must die like other men. And therefore it was a falt answer which bee gave, who (being demanded, whom he would choose for his Judge?) Replied, Death; for Death could never be bribed, or corrupted, but is as Impartiall, as Imperiall.

2 Death is unresistable; Goliah was a goodly tall fellow of his hands, and yet Death mastered him. Sampson was strong, yet Death gave him a fall. Majestie here turnes Subject, and doth homage. Death tyrannizeth over Tyrants, and grindes even those that grind the faces of the poore. Death is like the Lion in the Fable, to

whose Den all refort, but none returne.

Though thou (like Nebuchadnezzars Image) be high, and tall in birth, and bloud; though thine head be of gold, in wearing of a Crowne; though thy brest, and armes be of silver, rich as Salomon; though thy belly be of brasse, made like a Cauldron, in which thy stomack's heat boiles all those meats, that thy mouth, as Ca-

Ezeck. 18. 2.

Mater me genuit; eadem mox gignitur ex me.

Gen.3.19. Sic redit in cinerem, qui suit ante cins.

Luke 4.23.

Mat. 27. 42.

terer, prepares; and thy Pallat, as Sewer, taftes; though thy legges, and thighes be of Iron; yet this thy golden head; filver breft and armes; brazen bellie, iron thighes and legs; stand but on feet of clay, which are alwayes crumbling and mouldring away. For whofoever hath his Genefis in sinne, must have his Exodus by death. Thus (alas) the fathers have eaten fower grapes, and the childrens teeth are fet on edge? Adam himselfe was sinne-sick to the death: and we all inherit his falling sicknesse. That anigma of water congealed into Ice; (Water thou art, of water thou art, and into water thon (halt be dissolved) is refolved in the body of man, though in a differing Element, Dust thou art, of dust thou art, and to dust thou shalt returne.

Many meanes doe Physitians use for the preservation of life; many elaborate discourses have they published for the conservation of health: and yet upon (the very Father of that profession) Ascelapius himselfe, might that Proverbe be recorted, Physitian heale thy selfe? And what the Iewes falsely said of our Saviour, I may with much advantage of truth apply unto the ablest Physitian that ever lived; He saved others, himselfe he could not save: and the reason is, because sinne hath brought in certaine naturall causes of death. Such as are,

I The discord of the Elements, which puts out of tune the Harpe of our health; and presageth that some malignant humour predominant, will ere long, breake as funder the heartstrings of life.

2 That

2 That which Philosophers stile Materia prima, (alwayes burning with lustfull appetite, and infatiable defire of new formes) still plots and practifeth the corruption of her old subject.

3 The Radicall human confumes, when once it is come to the height of augmentation; like the Sea which ebbes 2s soone as it is come to the full.

4 The bloud (as it growes old) by little and little condenfates, and so corrupts, as Wine that

settles on its Lees.

5 The Spirits themselves doe waste by use and labour: and both body and minde (by corporall and mentall exercises; like two unthristy heires) spend them safter, than the suber, and softerer of them (the beart) can gather and pre-

pare them.

These and many the like doe prove that at last wee must all dye the death of Nature, who were borne dead in trespasses and somes. And therefore we shall doe well when we feede (as at the Court of Preftor John) to have the first Dish that is served in a Death's head. And when we walke abroad (with the Lunatick in the Gospell) to walke among the graves. And (with 10-(eph of Arimathea) to have a Sepulchrein our Gardens. That so when our eyes (which will be wandring) traverse from object to object; they may out of every thing extract the meditation of our mortality, and the remembrance of our end. For what one notes wittily of the Gramma. rian, is true of all the sonnes of Adam, that being being able to decline all other Nounes in every case; he could decline Death in no case.

There was never Oratour fo eloquent, as to perswade Death; nor Monarch so potent, as to refift him. Nerens the faire, Therfites the deformed, Selymo the cruel, Solyman the magnificent, Crassus the rich, Irus the beggar, Damatas the peasant, Agamemnon the Prince, dye alike. And therefore Kings have usually beene Crowned at the Sepulchers of their fathers, to teach them (the true Art of Memory, viz.) The meditation of their end. Yea; the Pope himselfe at his inauguration hath foure Marble stones presented unto him, out of which he is to felect one for his Tombe-stone. Briefly, in Paradife wee all had the sentence of death passed upon us; and on earth we (like so many prisoners) are kept under ward, till the Gaoler Death, call us out to execution.

This life is but lent us, to be improved for our Creditours best advantage; so long as wee have it, we receive a benefit; and when we lose it, we are not injured. Wee are but so many Tenants at will of this Clay-farme, and not forterme of yeares. When we are warned out, we must bee ready to remove, for we hold by no other Title, or Tenure, than our great Land-lords pleasure.

If thou shouldst live in the utmost parts of Athiopia, where men for long life are called Macrobians; yet (as it is in the Proverbe) Though the day be never so long, at last will come the even-

long.

fong. Hence it was that Hormisdo answered the Emperour Constantine, when he told him of the stately Buildings, goodly Statues, sumptuous Temples of Rome, and withall demanded, whether he thought that in all the world there were any Citie comparable to it? Truly, (said he) Rame is singular for many things; and yet it hath this one thing common with all other Cities, Men dye here, as they doe in other places.

It is heavens peculiar to be the Land of the living; all this life is at most but the shaddow of death, the gate of death, the forrowes of death, the shambers of death, the sentence of death, the shawour of death, the ministration of death, the way of death.

And this for the Supposition; That all must dye. Now to the Proposition; That all which dye, do

not dye in the Lord; for

Hee onely dyes in the Lord, who serves the Lord while he lives; but some, while they live, doe serve

The World for the profits and preferments thereof; for a Wedge of gold, a Babylonish garment, &c.

The Flesh; for a messe of pottage; for a sugred cuppe; for delicious fare, for the pleasures of

finne, &cc.

The Devill; who is a frank master, and proffers largely; All these will give thee, (said he to Christ) shewing him the kingdomes of the world, and the glory thereof, &c.

Their raigning sinne; Pride, Covetousnesse,

Envie.

Pfal. 142.5.
Iob 10.21.
Pfal. 9. 13.
Pfal. 18.4.
Pfal. 18.5.
Pfal. 5.4.
Prov. 7. 27.
2 Chron. 1.9.
2 Chron. 3.7.
Prov. 16.25.

#### GOD'S BUILDING.

Envic, Luxusie, &c. Whofoever commits finne, is the fervant of finne.

And as they live, fothey dye : they lived not to the Lord, they dye not in the Lord : but either,

Luke 12, 20.

Mumb. 16.

. 8 8 1.160

lob at, 13.

1 Sam. 25. 36.

arrested unawares, and attached, with Foole; this night shall they fetch invar thy soule. Or like Corah, and his sedicious Confederates, whom the Earth opening swallowed up quick, &c. Or like Ishbosheth, smitten in the dead of his sleepe, and so taken napping in his finful security. Or like Anamas and Saphira, who (intending to deceive the Apostles, by keeping back part of the price, for which they sold a possession) indeed deceived onely themselves, being stricken dead for their hypocrisie.

To this putpose is that of holy Job, They spend their dayes in wealth; and in a moment they goe downe into the bottomeless epit. Not that all the wicked are snatched away suddenly; but because God sometimes meets with them, and making one of their Confort, spoiles there musicke by altering the Time, passing that note as a Briefe which they tooke for a Long, or a Large.

2 Sullenly; for some have a spirit of stumber

It is remarkeable that though Nabal made a Feast like a King, yet his beart died within him, and became as a stone. And the truth is, many dye of the stone in the beart; they grow obstinate and obdurate, and to every good worke reprobate: and then no marvell though they play Loath to depart.

The death of the godly is but a fleepe, a refresh ing, no laying downe of this earthly tabernaches a resting in hope like the Brasen erpent, which doth not kill, but cure : like the Red fear which (to the Madites) was not a Tombe, but aithou row fare dike Mofes, a Conduct to deadens and of Airpu plikes Peters Angell wordeliver mitlof prin fon; like withinair, the Meffenger of glad to dings and therefore all the children of God welcome Daith, as David did Ahimana Oly lechinicomer and wellownes for berbrings glad tydings with him And as Samplon found the ner in the Bion, and in the Bring that which was (week for door the godly fiveeren the bitterneffer of death appropriately with the sex percention since hypolication of those promises, which this the peace of God) paffe all understanding, ron bluo

Whathough the fervant of God feele the Centence of deab in this body in Yer the thirmphy over death in his folley laying with the Abothe, o death robers is the fing 200 grade where is the wictory alled

What though Drawb invade him like an enemid some her knowes for his Comfort that wife af his enemies Death is the balk and fuch an enert miero as hall be defroyed on bas; mid sy

. What though his bodily eyes are now ready to beid ofed oner by the eye of fairly with steady) have fees the heaven spen, and the some of man | Acts 7.56. funding ready to receive, and encertaine hims in

What though the violencerof some accute difense forceth his foule out of high babitation? Yet and

Deut. 31, 16 2 Cor.5.1. Pfal. 16.0. Numb. 2.9. Deut. 1 1 4. Ads 13. 22. 2 Sam. 18.27.

Kings si.so.

Judg. 74. 14.

### Gop's Building.

Pfal. 3 1.5.

Yet with David he prayes, and faith, Into thy hands, O Lord, I commend my spirit, for thou hast redeemed mee, O Lord, thou God of truth. Thus with Noahs Dove, he returnes to God, the Arke of his reft, with an Olive-branch of peace.

1 Kings 11.20

Mar. 8.30.

But (on the other fide) there is nothing for miserable as the man, who lying at the point of death, hath no affurance given him, that his finnes be forgiven him. He greeres death in vading him as Abab did Eliah, Haft thou found me o mine enemie? And as the evil fririts to Christ: Art then come to torment mee before the time? He feares his death is but the Prologue to a wofult Tragedie, that must bee acted in bell : and therefore (like the Children that fall a crying when they are undreffed, because they would not goe to bed) the very remembrance of death is bitter unto him : who) as Childericke painted Salamon) may be drawne halfe in heaven and halfe in hell : fo anxious and doubtfull hee is, what shall become of him after death ? Truly hell it selfe cannot bee more hellish than the torment of fuch a confesence in suspence ; having many reasons to feare, and none to hope for favour. Many things there be of force to difcourage him; and nothing in this world that can relieve him.

If he looke to his body; he findes nothing but weakeneffe; he lies panning for breath; fwimming in a cold and fatall fweat; and even wearied with strugling against the pangs of death.

If hee eye his friends; he fees them mesping,

and

and wringing of their hands; which feedes his feare that his time is at hand, and his case immedicable.

If he thinke on his Minister, alas what comfort can he expect from him on his death bed, whom he either neglected, or vexed, in the time of his health.

If he returne into his owne conscience, there hee findes a Catalogue of sinnes, ready to become a cloud of witnesses against him at his araignement.

If hee glance up to Heaven, there hee fees an Angrie G o D; and his I E s u s turned Indee.

If he fquint downe to Hell, there he fees the Devill greedy to torment him.

Alas poore heart, what shall Comfort him? Cannot the Physicians Cordialls, and restoratives doe it? No.

Cannot the hugging, and Embraces of his Wife, (covetous to dye with him, with whom thee may no longer live) doe it? No.

Cannot the feeming ebservance, and larded speeches of his friends, and servants doe it?

Cannot his great estate, and honourable respects in the world doe it? No.

It were easie to enlarge my selfe; but, to be short, Nothing without him, nothing within him, can give him so much as a Reprieve, much lesse a Gaole-deliverie; and this makes him so free and sume, and rage, and rave, and stampe, and

stare on his death bed feeling a wound, and not knowing where in all the world to feeke a remedie.

2 Desperately; As that wretch who was wont to boast that he could live, as he list; and yet repent at last, if he had time to say but three

words, Lord have mercy on me.

Domine miferere mei.

Capiat omnia Damon.

This time he had; and he did speake three words, but not the three which he intended but three other fearefull words; for riding over a water upon a broken bridge, his horse stumbled and both tumbled in, and were drowned; yet as he fell, he was heard by his fellow-travellers to utter these three words; The Devill take all: and so he perished.

Who hath not read of Ecchius, Franciscus Spira, and others, who dyed some dispairing, others blaspheming ? Yea, who hath not heard fome loofe-livers, finging (in the very anguish of their foules) to the tune of, o Man in defperation? And fighing, faying, I am dam'd, I am dam'd? Now the Devill is come for mee? And stands gaping ready to swallow me? Now shall I be drag'd to the neathermost hell, where I shall bee ever dying, and never dead; flaming in unquenchable fire, yet accompanied with chilling frosts, and darkenes more palpable than that of Agypt, which might be felt. In which fiery and icie lake, I must lye burning, yet not consuming; lamenting, yet not pitied: there shall I vomit up those delicates which I here so greedily swallowed; and then glut my selfe afresh, in the pallace of horrour, with the Prince of darkenelle, darkenese, at the table of vengeance, sitting in the chaire of calamity, with the crowne of death, feeding on the gall of bitternesse, drinking out of the vials of Gods wrath, accompanied with the worme of conscience; and the musick (chiefe complement of the feast) shall bee weeping, and wailing, and gnashing of teeth. Here my wanton eyes shall be afflitted with horrid and gashtly objects; my tender eares shall be affected with the blasphemous howlings of the damned; my purged nostrills shall be infeeted with the stifling ordure of inexplicable filth; my curious tafte shall bee poy foned with want; my imagination shall be busied with the sad apprehension of present paines; my memory shall bee crucified with the consideration of joyes past and gone, &c. Wretch that I am, into how miserable, and irrecoverable estate am I now a falling? Here the divell (ingeniously malicious) will incessantly torment me, and mine owne guilt (like an unfatisfied Vultur) commually feed upon me. Might I but last here just fo many yeares, as there be starres in Heaven, or lands on the Sea shore, then there were hope of a delivery. A finite number hath its expiration. But I shall bee an everlasting prisoner, and hence growes my griefe, thence flowes my teares. Where shall I seeke for succour?

From my wealth? Alas it was never mine; it must leave me, when I must leave the world; but were I rich as Salomon, yet riches shall not prosit in the day of wrath.

If to my friends I make my moane? Alas they love not mee, but mine: they (like so many Swal-

Hb2

lowes)

lowes) flye from me, now in the minter of my greatest infelicity.

If to the good Angels? They dore not pitty, much leffe succour bim, whom God will have to perish. So that of wealth, friends, Angels, and all the rest, I may truly say (as lob of his Physitians) miserable comforters are they all. For (like the water in Hagars bottle) they faile mee now in the Article of my greatest extremity. Now I find by miserable experience, how empty many are in the midst of their banquets; how poore in the multitude of their riches; ham naked in their countly ornaments ; how weake in their health; how miferable in their mirth; how folitary among their friends; how dejected among their fervants; how evill in the midst of their goods; they are dead whilst they live; and devoured before dead; but so many breathing sepulchers, daily crucified betweene (two malefactours) their memorie, and their conscience. Now I feethat what Abner spake to loab of the (word, is as true of sinne; it will be bitternesse in the latter end.

When the foule weather of exquisite torment hath made the painted wall to give againe; and the daubing with untempered morter is fallen off by death; and hath let in through the holes, and crannies the beames of that accusing light which sinners thought to be quite extinguished: Oh then what symptomes of perplexed forrow and astonishment shall startle their soules? How shall a swarme of irreconciliable doubts, and distractions sting their very consciences?

For

Iob 16.2.

2 Sam. 2.26.

For it is just with God either to keepe from these the tongue of the learned, which might minister a word in scason to him that is weary or else to leave them to the horror of their own consciences, and to mock when their scare commeth.

Ifay 50: 14. Prov.1.26.

And thus much of the Proposition. Now it onely remaines that I give you the Exposition, viz.

That they who desire to dye in the Lord must pre-Godly life.

pare for death, by a

Penitent end.

And by dying in the Lord, I doe not here meane dying for the Lord; (by suffering martyrdome, and laying down our lives for the cause of Christ: for though all that dye for the Lord, do dye in the Lord, yet not è contra) but to dye in the true faith, and in the state of grace; which Balaam phraseth, The death of the righteous. And they onely dye the death of the righteous, who live the life of the righteous; and (as it is in my answer) prepare for death, by a godly life and apenitent end:

There be too many men (like a dissolute servant, who having his allowance in candle, spends it on his sports, and is forced at last to go to bed darkeling) to whom Go p freely offers the meanes of salvation; but they turne the grace of God into wantonnesse, dispissing prophesse, and quenching the light, and heate of the spirit, and therefore when death comes, and they should

re

## Gop's Building.

rest from their labours, they are tasked with such paines as are both eastelesse and endlesse. Then to prevent this great evill, I will prescribe a receipt consisting of but these two Ingredients.

A general dutie; We must prepare for death.

2 The particular branches ;

A penitent end.

First, We must prepare for death; Itis a generall dutie; and may bee strongly enforced

By Reason.

Iohn 17. Iohn 18,19. I By paterne; for our bleffed LORD, and Saviour CHRIST Himselfe prepares Himselfe (10hn 17.) For his sufferings, (10hn 18. and nineteenth.)

The Emperour Maximilian the first did cause to be carried about with him, among his roabes, what ever was necessarie for his buriall; as one that was ever booted, and ready to depart.

Saint Angustine ten dayes (at least) before his death, caused all company to be restrained from him, (save only some sew for necessarie uses) meditating on the seaven penitentials Psalmes, which he caused to be written in great letters, and to be fixed just against his beds head, that so if after he were speechlesse, the Devill shold object any thing to weaken his assurance, he might point from verse to verse, and so resute him.

To

To be short: If Saint Hierome having read the fife, and death of Hilarion, (who lived most Chrifrianly dyed most comfortablie) folding up the booke, faid, Well; Hilarion shall be the champion, whom I will follow? how much more than should each of us first read with diligence the life, and death of Iefus Christ; and then propound him to our felves as the most absolute patterne of our imitation; refolving, by the grace of God, that Christ shall be the pater ne whom we will follow as in all things elfe, which he hath left within the Spheare of our activitie; so especially in this so needefull a dutie of preparing for death. For as hee shootes not best that drawes the strongest bow, and the longest length but hee that gives the best loose : so our future bliffe, or bane, depends much upon the loofe here; for as the tree falls, fo it lyes.

And as there is a deliberate draught, and good aime commonly taken, before the loofe be given: fo should we look at death through preparation.

2 By reason:

I Because certaine death is most uncertaine in

regard of Place. CKinde.

I call death gertaine; because though wee I terem. 4.30. cloath our felves with fearles, though we decke our felves with ornaments of Gold, though we painte our faces with colours, yet death will be fo far from falling in love with us, that he will feeke our lives, and we shall not efcape. Yet uncertaine Hh4

certaine it is when wee shall dye both for time,

place, and kinde.

For time; for some dye in their infancie, as David's child begotten in adulterie; some in Child-hood, as the sonne of Ieroboam; some in their Youth, as Iosiah; some in mans estate, as Hananiah; some in oldage, as Barzillai. Some are taken away by death, ere they know what it is to live; Death sometimes (like a Woman with child) longs for raw, and unripe fruite. Others live so long that they are wearie of life; long life being like a tedious journey, the farther we goe, the more wearie we are.

But though the date be divers, yet the debt is the same; and all must pay it when it growes due. The generall tide wasteth all Passengers to the same shore; though some sooner, others later, yet all at last. And we must resolve to take our turne as it falls; never fearing a thing so necessarie; yet alwayes preparing for a thing so

uncertaine.

For place; for some dye in the house, as David; some in the field, as Ahab; some in their Native soyle, as Salomon; some in a strange countrie,

as Shebnah, &c.

For kinde; for some are drown'd, as Pharaoh, and his Hoste; some burn'd, as Sodom, and Gomorrah; some slaine by Lions, as the young Prophet; some of Beares, as the children that derided Elisha; some of Serpents, as the Israelises; some of wormes, as Herod; some of false-friends, as Abner, and Amasa; some by the fall of a stone,

stone, as Abimelech; some by the fall of an honse, as tobs children; some by a raging plague of pestilence; as the Iewes from Dan to Beershebah; some by a secret power from God, as Er, and Onan, &c.

Death steales on some, as lacl upon Sifera, be-

ing fast a sleepe.

Death comes upon others, as Indeth upon Olofernes, when filled with wine. Death meets with some as Ehud did with Eglon, in his Somer-parlour; taking them from their sweetest pleasures, and delights. Death maites on others, as Absolom did on his brother Amnon, at a banquet,&c. The snare of death; the bookes of time; and the end of man; were ever unknowne, uncertaine; and therefore God hath kept the ignorant of thy last day, that thou mightst thinke every day to be thy last, and prepare accordingly for that which may be to day; must be one day.

who troules us on with faire and pleafing baites, tell (we having swallowed his booke) he dragge us to destruction. What is said of the Panther, that (knowing how all beasts doe flye from him because of his ugly head) he thrusts it into some corner; that (while the creatures please their eyes by gazing on his spotted skinne; and their smell by the sweete savours which hee breaths forth) hee may unawares prey upon them: It is undoubtedly true of Sathan, who (knowing how odious he is in his own colours) transformes himselfe into an Angell of light; that

ludges 4.21.

Iud.13.8\_ Iudges.3.20.

Omnem crede diem tibi diluxisse supremum.

Gemin : de ex.

2 King 6.20.

Iehu flew all the pricits of Baal, yet still kept his idolatric.

that so he may the better speede his temptations. And therefore it is good counsell, which Saint Augustine gives you, Thinke not the Devill only cruell, when he roares and rages; for when hee flatters, and deceives you, he is the very same. As Elishaled the people (fmitten with blindenesse) unto Samaria: fo doth Sathan lead many unto the Land of darkenesse, blinde-folded; and they are past all hope of recoverie endanger'd, before their eyes be opened, and their enemies discovered. If this Iehu doe but cry, Who is on my fide? Who? Straight whole multitudes will follow him: And yet as Iehu faid to Iehonadab, Come fee my zeale for the Lord of hostes; when it was not Zeale, indeed, for Gods glorie; but flate-policie to cut of the heires apparent of the Crowne, the better to fecure, and establish the kingdome upon himselfe: so (that grand Politician) the devill too often makes use of the word of Gbrift, pretending zeale of Gods glorie, and mans good; when indeed, his intendment is to betray the cause of Christ; and poore Christian soules. And therefore, if he be flye? You must bee so much the more Vigilant; if he be frong? You must be so much the more valiant. You must contemne him in your courage; course him in your faith; renouncehim in your zeale; If he fer upon you, encounter him; if he fire you, follow him; If he speake you faire, suspect him; if foule, dispife him; hee will feldome fight with thee can never foile) him, who is thus prepared? 3 Because of the nature of death; It is a day

of dearth, and famine both to the good and bad; and all the difference doth arise from preparation. For, as in Pharach's dreame, the seven leane kine devoured the seven fat, and well-liking: And, as in Egypt, the seven scarce yeares devoured the seven yeares of plenty: So will death doe too, if it be not prevented. Wherefore, as so septh in the time of plenty, provided for the seven yeares scarcity: So must we hoord up (while we live) the immortall seed of the Word in the Granaries of our hearts, before the spiritual samine pinch us. And (with the unjust Steward) we must now plot for entertainment, before (by death) wee be thrust out of office, &c.

4. Begause of the great danger of unprovided

death. A man would nor willingly that his deare friend should come upon him unprovided, because he cannot entertaine him to his minde: How much more unwilling would he be, to be assaulted by his mortall Enemie, when he hath nothing at hand wherewith to defend himselfer. Death is our Enemie; a forcible enemie, and a fraudulent one: O then let us keepe good watch, and ward continually; let us ever stand upon our guard, lest this mortall Enemie surprize us unawares; and God by removing our Candlestick, prevent our conversion. King David knew right well what a wosull case Absolom (who died in his sinne) was in; and that forced him to roare

out for very disquietnesse, Ob Absolom, My son Absolom, Would to God I had died for thee, O Ab-

(elom, my fonne, my fonne?

5 Because

Gen 41.19.

Luke 16.3.

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# Goo's Building.

Hebr. 9.27. Ecclef. 11.9. 5 Because (as the Apostle speakes) After death comes Indgement. And King Salomon ironically invites such a Toungster as himselfe had sometimes beene, to rejoyce in his youth, and to let his heart cheare him in the dayes of his youth, and to walke in the wayes of his heart, and in the sight of his Eyes; but know (saith he, and it is a notable cooling card) that for all these things God will bring thee to Indgement.

Give me leave to stile this conclusion of King Salomon, God's great Asizes. For here we have,

The Malefattour, His Man:

Arraignment; for all these thingsludgement; shall bring thee, &.

The Indge is righteous: Shall not the Indge of all the world doe right?

The Prisoner i flagitious: All the imaginations of the hears of man are evill onely; and continually.

The Indictment is totall: For all these things.

The Indgement is finall: Shall bring thee to

Iudgement.

Opera Trinitatis ad extra funt indivisa. Pet. Lomb.

Gen. 18.25.

Gen. 6. 4.

I Of the Indge; God: It is a rule in Divinitie, that the workes of the Trinitie are undivided, when they be practifed upon the Creature; and confequently, by God here wee must understand, God the Father, Sonne, and Holy Ghost: And how-ever all outward actions be common to the three Persons; yet are some actions more proper to one Person, than another; as, for the Father;

there to ore ate; for the Sonne to Redeeme, for the Holy Chaft to Santtiffe! Now the Worke of Indgement is ascribed to God the Son, in Scripture: For Saint John faith plainly, The Father judgeth no man, but hath committed all judgement. (that is, the Act, and administration thereof) to the Sonne. So Saint Paul faith, The Lord Iefus Christ shall judge the quicke, and the dead at his appearing. Then the Sonne shall be the Judge: vernot the Sonne alone . But, as at our Asizes, certaine Infices (in commission for the Peace) Afift the Judge, approving his Sentence to be true: So shall it be at last; for together with Christ, the Saints shall fit upon Thrones, judging the twelve Tribes of Ifrael; that is, they shall approve and declare Christ's Indgement to be just. and right.

The Malefactor; Thee. Who is that? The Toung-man onely? Truely no: For Saint Paul (speaking to this purpose) saith, We shall all appeare before the Indgement-seat of Christ. And (at the twelfth verse of the same Chapter) he saith, Every one of us shall give an account of himselfe to God.

And thus much indeed each of us profeffeth, hee believes, when in the Apostles Creed, he faith, He shall come to judge both the quicke and the dead; that is, both those that were dead before; and those that be alive at his comming to Iudgement. There rich Dives, and poore Lazarus; strong Sampson, and lame Mephibosheth; faire Helena, and foule Hesuba; Achitophet the wise.

Iohn 5.22.

2 Tim.4.1.

Matth: 19.28.

Rom.14.10.

## God's BUILDING

wife, and Nabalthe foole; Great Goliah, and little David; briefly, all must meet without any

exception at all.

3 The Indictment; For all thefe things; which is no leffe large, than true : First, True it is for it is De facto, it is of things; and Veritas in rebus, faith the Philosopher; There is ever truth in things. And also Large it is, for it is De omnibus : This Indictment runnes generall ; as it is for things, fo it is for all things : For all thefe things God. &c.

Object.

For what things shall wee bee adjudged at laft :

Sol.

Truely for all our evill thoughts, words, and workes: Yea, for those duties which were good in themselves, (as visiting the fick, cloathing the naked, feeding the hungrie, burying the dead, redeeming the captive, instructing the ignorant, refolving the doubtfull; yet if we have done them for oblique respects, and more to magnific our selves in the eyes of men, than to glorifie our Father which is in heaven. Then shall these, too, goe to the furnishing of our Indictment.

4 The Indgement it Telfe; Shall bring thee to Indgement. It is the generall concession of all Protestant Churches, that as soone as any man departs this life, his foule is immediately adjudged either to heaven, or to hell: For our Saviour speakes but of two wayes; whereof the one is narrow, leading to life; the other Broad, endingin destruction. And, to the good Thiefe on the Croffe, he faid, This day thou shalt be with

Matth. 7.13.

me in Paradise: (in Paradise, not in Purgatorie)
That of Purgatory is a Golden-tailed doctrine, invented by the Church of Rome, for the better purging of Lay-mens purses, by paying for Dirges, Irentals, and the like, for soules departed. Scing then that each man at the houre of death hath his particular doome: Why is it said here, God shall bring thee to Indgement? To what end serves a generall day of Judgement?

Is it that as there was a two-fold beginning, the one Generall, by creation at the first; the other Particular, by the generation of every thing ever fince: So proportionably there should be a two-fold ending, the one in particular, of every man when he dies; the other generall, at the comming of the Indge? Or,

2 Is it because Philosophers say, That a bodie corrupted, cannot returne againe; the felfe-same numerically: Therefore God (to manifest his power above Philosophie) will make that body which hath seene Corruption, and putteraction in the grave, to rise against the very same that it was; and to manifest this power, will have a generall Judgement? Or,

3 Is it because the particular sentence of life or death, which being formerly pronounced, was unknowne, and secret: Therefore, God to proclaime to all the world the uprightnesse of his former sentence, will once againe pronounce it openly in the fight of men, and Angels? Those are all probable reasons; yet if those will not satisfie, these shall.

1 There

r. There shall be a generall, besides the particular day, of Judgement, that the body rising from the grave, may bee re-united to the soule, and partake with it either glory, or torment, accordingly as it here communicated with it in good, or evill.

2 That as our bleffed Saviour in his first comming, was made a parable of reproach, and a spectacle of scorne and shame: So at his second comming the greatnesse of his power, and brightnesse of his glory might bee shewed to

Men, and Angels.

3 That both the godly, and the wicked might be rewarded openly, to the fuller confummation of the one; and the utter consterna-

tion of the other.

Then (to winde up the Clew) whether you have respect to the certaintie of death, and to the uncertainty of it for time, place, kinde; or to the deceitfulnesse of the Devill; or the nature of Death; or the danger of unprovided death; or the Indgement immediately after death: Truely each of these must needs serve as a goad to prick us forward to due preparation. Of which I may truely fay, in a qualified fense, (as sometimes Martha faid to Christ, Lord if thou had ft beene here, our brother had not died) So would we use but to prepare our selves for death, then we should not need to feare it. For, as of Vipers flesh, there is an Antidote made against the bite of Vipers: So there is no fuch Antidote against the poison of death, as preparation for it. This preparation

Iohn 11.21.

paration takes out the sting of death, and makes Death's malice toothlesse. Oh then that we were wise, (as Moses said to the Israelites) that we understood this; that we would but consider our latter end? Oh that we would be perswaded (and that whil'st it is called to day) to put this dutie in practice? Many of us dreame of a Preparation that may be made in the time of sicknesse? But it is a strong delusion; it is very improbable.

Deut. 33.19.

I Because wee are then altogether unfit by reason of paine, and a decay of all our inward powers, and outward senses; which should all bee vigorous in the exercise of true repentance.

2 Because it is just with God, that thou should'st forget thy selfe at thy death, who

would'st not remember him in thy life.

3 Because such as prepare not for death, during the time of their health, have commonly had mretched ends; some of them dying suddenly; others sottishly; others desperately; from all which kindes of death, Good Lord deliver us?

True it is that some who have lived ungraciously, have gone away in a seeming peace: But as sehu answered soram, What peace? when he cryed out is it peace, sehu? So may I say; They departed in peace; but what peace? for in the peaceable departure of the wicked we may doe well to take notice of:

finne, on their fick-beds,; who would not heare of it in their health.

The reprobates hard heartednesse, and fin

red conscience, that is not sensible of Gods wrath, and the mortall wounds of sinne.

3 The Subtilty of Satan; for hee being in a manner sure of them by their former lewd lives; will not once trouble them, but feedes them with a vaine hope of salvation, till it may bee said to each of them, as once hee did to King Saul, To morrow, thou and thy somes (so thou and thy soule) shall be with me. And this shall suffice to have beene spoken touching this generall duty of preparing for death; now I come to handle the particular branches, which are but

two, viz. SA godly life.

A penitent end.

I He (that would dye in the Lord) must prepare for death by an holy life; for when Christhimselfe doth with boldnesse pray his Father to glorifie his sonne; then as hee useth areason drawne.

A fine; That thy some may glorifie thee; and A pari; As thou hast given him power to give eternall life to all them, that thou hust given him, so give him glory: and

Ab aquo; because the askes but his owne, that glory which was his before the worldwas made: so

fe me with thine owne selfer with a lar or llow

And as Abimelech to his Souldiers; me thinks I heare our Saviour faying to all his followers, What you fee me doe, make haft and doe likewife: And when the Saune of Man shall fit on his Throne

1.Sam, 28. 19.

Iohn 17.1. Iohn 17. 2.

John 17.5.

Iohn 17.4.

Mat. 19.28.

of Majestie, you which have followed mee in the regeneration shall sit upon Thrones, judging the twelve Tribes of Ifrael. Holinesse is the way to honour ; fanctity the way to foveraignety. They first must follow Christ in the regeneration. who at last will sit upon thrones. Then as heel which bath called you is holy (faith Saint Peter) To be you holy in all manner of conversation. How? Holy, and holy as he that hath called you! Holy, as God is holy? It is impossible; then this fic, and this ficut, must bee understood with a graine of falt, they are notes of quality, not of equality: and inferre that we must bee holy in some proportion, though not in that perfection, that God himselfe is holy. The Learned distinguish of a two-fold sanctity and holinesse.

Theone is originall and essentiall;

The other derivative, and by way of partici-

pation.

The former, viz. Originall holinesse is Gods peculiar: for as our Saviour saith, There is none good, so may I say, There is noneholy but God onely: that is, originally, and independently, so

there is none holy, but he.

That (which the Seraphim proclaime; and the foure Beast preiterate) is proper to the invisible, and indivisible Trinity, Holy, Holy, Holy Lord God Almighty? Holy Father, holy Sonne, holy Spirit, to denote the Trinity of the persons, and yet Santtus, holy, in the singular number to denote the unity of their essence. Yea, God is not onely holy, but (by way of excellence) The

1 Pet.1.15.

Est profettio in bac vita, non perfettio. Bern.

Ifay 6.3. Apoc.4.8. liay 1.4. Levit.20.7. Levit.22. 32. c phef. 4.30. 1 Thef. 4 3. Rom.7.12. Apoc-4.10. Ephel. 5.3. Ifal.65.5. Heb. 8.2. Pfal. 145. 17. Ephel. 1. 4. Ephel. 4.24. Iohn 17. 11. Ifay \$4.5. Ephel. 4.27. Ilay 53 II. Heb.12.10. 2 1 hef. 10.

holy one: for in Scripture we finde that his Nature is holy; his Name is holy, his Spirit is holy, his Will is holy, his Law is holy, his Angels, are holy, his Servants are holy, his Temple is holy, his worship is holy; briefly, Cod is righteous in all his wayes, and holy in all his workes. Holy in the worke of Election, holy in the worke of Creation, holy in the worke of preservation, holy in the worke of Redemption, holy in the worke of Vocation, holy in the worke of Iustification, holy in the worke of Sanctification, holy inthe worke of Glorification.

The other kinde of fanctity is derivative, and by way of participation. And this is the onely fanctity which is to bee found in the creatures,

who are either

Comprehensores in patria, and so every one that enjoyes the beatificall vision is holy : or

Viatores in terra, and so every one that is here in the state of grace, is stilled Sanctus, holy, or a Saint.

And of this derivative fanctity there be three

degrees, viz. That Which was.

Which hall be.

That degree of holinesse which shall be, is the most absolute and perfect, because in heaven we shall be not onely like, but also equall to the Angels, (as Christ himselfe phraseth it) and thence s that Epithite in the Apocalyps, where they be termed Angeli Sancti, holy Angels: which holinesse of the Angels is not onely a freedome

Luke 20.36. irangehor. Apoc.4.10.

from

from finne; but also an absolute immunity both from internal concupiscence, and eke from external temptations: and such shall our perfection bee, when this mortal shall have put on immortality.

Next (to this degree of holinesse which shall be) is that which was in Adam before the fall: for he was formed at first according to Gods owne Image; which Image was in righteous nesse, and true holinesse. Now, the measure of Adams holinesse, in the state of immocency, consisted in an absolute freedome from inward concupiscence; but yet he was subject to outward temptations.

The third, and last, (which is the least, and lowest) degree of holinesse is that which wee attaine in this life, Statu quo nunc: for now we are

not onely liable to

Soriginall finne; but also

Sinward concupifcence.

Coutward temptations.

The great Apossel confesset, and complaines of both: and first of the inward corruption, I finde a law in my members rebelling against the law of my minde, and leading me captive to the law of sinne which is in my members. Wretch that I am who shall deliver me? &c.

Then of the outward temptation; There was giwen mee a prick in the flesh, the messenger of Satan Seut to buffer me, &c.

Now to strive against these two, and so to

Gen. 1.17. Ephel. 4.24.

Rom.7.23.

Pf.1.116.

August, Omail

327 3000 210148

and my percell.

2 Corin. 13.7

keepethem under that they doe not raigne, is the highest measure of holinesse, which it is possible for any mortall man to artaine: then to this degree of holinesse, neither is that essentiall sanctity required which is to be found in God only; neither that perfect purity which is in the good Angels, who are pure latus, & extra; no nor that Originall justice which was in Adam before the fall, who was (for the time) freed from internal corruption, though not from external remptation: but all that is required of us now is

but to Strengt ation.

Corruption Corruption

And that wee may the better doe thefe, wee must have two things; which the Princely Prophet David comprehends in two words : in the hundred and fixteenth Pfalme: the one in the first verse, Dilexi, I loved. The other in the tenth verse, Credidi I believed. And hee that can fay, and doe thefe two ex animo, he that hath a lively faith and love unfeigned, hee is a Saint. Neither is this faith, or this love, required in their absolute perfection but onely in fincerity. The Saints have their progresse in this life, for they grow in grace, and they goe on from frength to Strength, adding to their faith vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, brotherly kindnesse; and to brotherly kindnesse, godlinesse; and to godlineffe charity; (as Saint Peter makes the golden chaine of graces) here you fee their vertues

Pfal. 116.
August. Omnis
fanctorum in
bac vita justitia, remissae
peccatorum
magis consssit,
quam persetuone virtusum.

2 Pet. 1. 5.

EL TERMEN

dents

vertues are capulatives; but in vaine doe we here looke for perfection; I meane not perfection of parts; but of degrees.

But, more diffinctly I will first chealke out the way wherein wee must walke to an happie death; and then I will shew you how we must carrie our selves in that way: For the former, you must

know that.

mandements. That is right (as tis plaine in the Perspectives) whose middle differs not from the extreames. The voice of a Cryar in the wildernesse (saith the Baptist) prepare yee the way of the Lord; and make his paths strait. Then we make the Lord's paths strait, when (with those two Kine that carried the Arke of the Testament) were take the strait way to heaven (as they did to Bethshemesh) turning a side neither to the right hand nor to the lest.

Truth is, all finners are formany firmies, and firaglers. I have gone a firmy like a fleepe that was loft; faith David; and experience teacheth us, that of all creatures the fully sheepe doth work

finde the way home of have to so

This our Saviour exemplifies in the parable of the lost sheepe; and the lost Groat. In which two parabelicall transumptions; the whole nature of man is aprly figur'd. And therefore wee are taught by the discipline of our Church titurgie, to begin divine service with a generall confession, We have erred, and gone a stray like lost sheepe. Which generall acknowledgment wee must not make

Marth. 3. 3.

Erit autem via diretta. Greg. in Morall.

1 Sam., 6.10.

Pal. 119.176.

Luk. 15. Siella in Luc. Magis exufu quam ex fenfu. Amb. more out of fashien, then feeling like fo many Cymballs which found out of their Emptine (fe) but we shall doe well to ponder with our felves. how men are wont to deale with straies: They aretaken, and paunded by the Lam: and if within a limited time, the true Owner require them not. then they are feized on by the Lord of the foile, and reputed as his owne. And this is the condition of him that wanders up and downe in the crooked paths of fin; let him take heed leaft the Devill (who is stiled, The Prince of this world) finding him on his owne ground, feize not onhim. claiming him for his proper goods, and Chattels, and pound him in hell, where shal be weeping, and wailing, and gnalbing of teeth. Beware then of aberrations, deviations; let not the love of the world, or of the things of the world, draw thee out of the right way turne not from it (as Tofhuabgives the charge) to the right hand, or to theleft ! that thou maift prosper whether sover thon goeft.

Tofh. 1.7:

for a wicked life and course is like an high way whereinthere be manie travailers.

In the dayes of Noah, God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth.

Gen.6.12.

Gen. 19.4.

Matth 27.33.

In the dayes of Lot, the men of Sodom compaffed the house round, both old and young, all the people from every quarter, &cc.

In the dayes of Christ, they all said, let him be crucified.

In the dayes of Steven, they ranne upon him without accord, &c. In

In the daye sof Paul no man flood with him but all men forfooke him and sold near you blue W

In the dayes of Atbanafius, the whole world turned Arrian, &c.

But a godly life is like a way wherein there be but few paffengers in comparison of the former; a very fmall remnant; but a gleaning one of a Citie; As of fix hundred thousand that came out of Agypt, but only two entred Canaan: As for one Micaiah, foure hundred lying Prophets. As for one Eliah, foure hundred and fifte Prophets of Baal; as ten of the twelve Tribes of Ifrael fell into leroboams Idolatrie; as the Anmie of the Ifraclites was but as two little flockes of Kids in comparifor of the armie of the Aramnes who covered the earth for multitude. So are the good in comparison of the wicked, but a very few; but a rem nant to the whole prece; but a gleaning, to the whole harveft : but a berrie, to the whole vintage And (as the Disciples spake of so few loaves, so may I fay of fo few foules) What are thefe among

3 It is ablandie may, red and perfectived, black and mourning. Christ is a Lyllie among thornes. And if we be of Abrahams house hold we must be circumcised; we must bleed for it.

Well doth the Prophet Jainh compare Sion (as it is the Type of the Church) to a Citie beel sieg'd for folong as the Church of God is militant, Sathan will never cease to batter it; which hee doth sometimes by force, and puissance, other-whiles by fleights, and policie; al-

Acts 7.57.
2 Tim.4.16
Ingemuit totus
orbu, & miratus eff fe fattnum.
Ifa.1.9.
Ida.1.7.6.
Micab.7.1.
Icrem.3 14.
Amos 3.12.

Rari quippe honi numero vix (unt totidem quot Thebarum porta, vel divitis offia Niti. luven,

Ifai.z.8.

wayes

ACS 7.57. 2 Tim.4.16 Lagemait tottle orbe Com. Ta

no is scrott and it is a scrott

110,17.6. Obt. do 1. Stron. 1 1 4.

Kari quipp?

b 11 1 081 W.

Ifai.5.13.

....,...

1 King. 19.

wayes by malicious cruckie to seven adant

Would any man fee the picture of the true Church & than (faith Martin Luther) lethim conceive a felly poore maid fitting alone in the midst of a wildernesse beleaguerd on all sides with Bulls of Balban devouring Wolves, Herodian Foxes, fery Serpents, flinging Scorpions, biting Vipers, &cc. Men in Shape, beafts in conditions, Shee is affaulted on the one fide by unbeleevers; on the other fide by misbeleevers, on the right hand, by the contentions appositions of Schismatickes; on the left hand. by the blasphemous propositions of Hereticks; openly wronged by perfecuting Tyrants; and fecretly wring'd by back-biting Hippocrites. And as the Church militantingenerallifo every truemember thereof, in particular is God's field, ploughed with the share of torment, compassed with the concempt of the world, sowed wish ashes, waterd with teares, fire is as the Sunne, bloud as the dem, &c.

Indeed in the course of ungodlinesse there is peace; The Harpe, and the Violl; &c. But here you may heare David roaring out for very anguish; Hezekiah chaptering like a Dove; Peter weeping butterly; Paul crying out against himselfe, Wretched man that I am? &c. Mary Magdalen washing CHRISIN feete with her teares, and wiping them with the haires of her head; I eremie praying for a fountaine of water; Salomon recanting his follie, &c.

Great Eliah (who is faid for his burning Zeale to Sucke fire out of his mothers breffs; and whole tongue was as the bridle of beaven (as Saint Basil

(peakes)

speakes) so that neither Dewnor Raine fell upon the earth, but according to his Word) sate under a sumper tree, bevoiling his disconsolate estate; It is now enough, O Lord; take away my life from me, for I am no better than my Fathers? And this may be every true Christians Apologie. For as a Beare, came to David, after a Lion, and a Giant, after a Beare; so shall there be a succession of afflictions: for the Crosse is the previous stone of that Ring, wherewith Christ espoins this Church, and chosen unto similates but only

4 It is an uncient way, beaten with the footfleps of all the Saints: For thus faith the Lord, fland yee in the the wayes, and fee, and askeyed for the old paths; where is the good way, and make therein, and ye shall finde rest for your soules. Then that is the best way, which is the ancientest. And the reason is, because the older it is, the neeren it comes to, and the better it agrees with the first Truth wix. God

Thus Saint Paul approves himselfe, and his course; I confesse that after the may, which they call heresse, so worship I the God of my Fathers. And what Fathers meanes he: His immediate predecessours: Truely no; for they were Pharises: He drew a more ancient Pedegree, even from Abraham, &c. So let not uslooke so much to that antiquitie which is ancient in respect of us; as to the most ancient truth in the word of God. Sure I am Christ himselfe did thus; for when he was to resolve that controversie about Poligamie, he laid, It was not so from the begin ning.

Sed poter peofering, Apofolis al. er enfit, &c., er folis artise. folis ef a Chripus, twinen fus ef, er intras ef, er intras ef, er intras ef, er in-

Ierem.6.16.

Ecclefia credimus, non quia cana, sed quia sana. August. Sed pater patruum, Apofolius aliter fenfit, &c. Iultin. Marc. Mibi antiquitas lesus Chriflus, cui non obedire manifeflus eft, &r irremisibilis interius. Ignat. Mar. Nehem, 7, 64,

54.

Terem. 6.16.

Nehem. 7.63.

Secklife evelimas, non quia cesas fed quie para, rugud. ning. And when lustin Martyr was used with, a Fasher faith thus, &c. Hereplyed, But the Father of the Eathers, The Apostle himselfe faith otherwise. And when Ignatius the Martyr was pressed with an ancient custome, which was indeed an ancient errour. Hee gravely answered, tesus Christ u to mee true Antiquitie, whom not to obey, is an unpardonable crime, and certaine ruine.

When Nebemiah (after the Captivitie) tried. who had a right of Priest hood to stand at the Altar, and to offer facrifices; he commanded them to produce their Writs, and Genealogies, and make good their tineall descent from the loynes of Adren, which right they that could not find out, were put from the Priest-hood, as polluted persons: Even forthey who pretend veritie of ancient doctrine, let them prove clearely by the written Words that it came from the mouth of CHRIST, and his Secretaries, the holy Prophets, and Apostles. For as the Procreation of daron gave then a right to stand at the Altar: So now also the way which is chalked our unto us by Christ and his Apostles, must needs be the good way, and it is the old way indeed, and wee must walke therein. And as then the children of Habajah, the children of Coz, and the children of Barzillai, could have shewed in Writ, that they were descended from Levi; yet that which was of greatest moment of all the rest, viz, that they were descended from that branch of that Family, which was separated for the service of

Numb. 16. 40.

the Altar, viz. from Aaron; this they could not prove, and were therefore put from the Priesthood: So the Papists of our time, can prove that most of those doctrines (in which we leave them) have beene extant, fome fix, fome feven, fome eight hundred yeares, and more agone: But that which is of greatest weight, viz. that these points now fo much controverted, came from the mouth of Christ and his Apostles, and are recorded in the Canon of Faith, this they can never prove; and therefore wee leave their do-Ctrines of Transubstantiation, Purgatory, Invocation of Saints, Prayers for the dead, &c. as not being old enough to be good, and the good way wherein they must walke, who would finde rest for their foules. The fumme is;

This is the holy life that wee must lead; wee must live according to God's Lawes; and wee must walke constantly in the ancient way of God's Saints; yea, though we meet with little

company therein, and many crosses.

And thus having shewed you the ready way to an happie death, I now come to shew you (in the second place) how we may so carry our selves in this way of an holy life, as that wee may have infallible testimony in our owne Consciences of our faithfulnesse and sincerity: And that we may doe this the better, you shall doe well to take notice that a true Christian (as hee stands in relation to God) doth represent unto

us

#### Gop's BUILDING.

Pilgrim. Souldier.

us a fix-fold per- Watch-man.

fon, viz. Of a Servant.

Friend.

Pfal.39.12.

1 Cor.15.30.

as the Princely Prophet David confesseth of himselfe) and so, he must Die daily; (with the Apostle) and this he doth partly in preparation; he must daily prepare himselfe, as if every night did digge his grave, and every morning did ring his knell: So strangers that are every minute ready to depart, are ever preparing for their journey. And partly in affection; though his body be here, his heart is in heaven. He thinkes himselfe here but like a sish on drie land; and therefore (like an Element out of his proper place) he is still moving till he come to his center.

Voi amat; non ubi animat.
Pifcis in arido.
Domine, scissi nos ad te; & inquietum est one nostrum domec requiescat inte. August,

2 Tim. 4.7.

2 Tim. 2. 3.

Livi . Decad . 5 .

have written in his conscience a Passe of his good fight, and faithfull service for his Lord, and Master, Christ, as Saint Paul had, I have fought a good fight, I have sinished my course, &c. And he chargeth Timothy, and us in him, to endure hardnesse, as a good souldier of Iesus Christ. On earth the Saints are Souldiers, in heaven they are more than Conquerours. Here they must fight it out mansfully, that will raigne thete triumphantly. Indeed in old Rome the Military age was but from seventeene to forty six; but every true Christian is borne in the field, and a Sworne-souldier in the swalling-

swadling-clouts. In our Baptisme wee take our Presemoney. My life is a marfare upon the earth, faith holy lob. And fo long as there is wicked. nesse, there will be marre : So that for a Christian to live, and to marre is all one; hee hath warre without him, for without are fightings, (faith the Apostle) and he hath warre within him too, for within are feares. Plato wisheth that each Souldier were an Ambo-dexter in fight: And Homer magnifies Helter for his fingular dexterity in flinging a Dart with either hand. And if this be commendable, or needfull in any fight, then fure much more in ours; for we have enemies on both fides; and therefore Saint Paul exhorts us to have weapons of righteon nelle on the right-hand, and on the left. That so which way foever our spirituall adversarie strikes, wee may readily ward him off; whether he charge us on the right-hand by profesting, or on the left, by affliction; whether he fer upon us before, like a Lion by open force; or behinde, like a Fox, by fraud; whether hee reach at us from above by presumption; or from beneath by despaire. Fight we mult, for unlesse we fight we cannot conquer, and none but conquerours shall be crowned arlaft.

3 The person of a Watch-man; and so, hee must keepe good watch and ward continually, that he be not taken, and overtaken unawares : The reasons are but Sleepinesse in some.

thefe two ; viz. Our Danger.

Iob 7.1.

Nec deerit militia, quamdiù fuerit malitia. Hicron.

Plato in repub. Homer. Ilia.2.

2 Cor. 6.7.

Apoc. 2.10;

Of

## Goo's Building.

Cant, 3.2. 101 on Asiati a TA

Of the former is that acknowledgement of the Church to be understood, I fleepe, &c. And there bee fourethings which ordinarily cause it: viz.

i Ignorance of our felves, when we discover not the depth of our naturall corruption. You know men choose the darkest roomes to seepein : for besides that there the eye wants that illuminated medium, which keepes it waking by presenting variety of objects; no danger can be discerned; and when a man is refolved that all is well with him, and that hee is insconsed, both safe and fure; then hee even betakes himselfe to reft. erc.

2 Groffe, and full feeding upon the things of this life; for as when a man's belly is full, wee fay, his bones would be at rest: So when our hearts are glutted, with the falfly stiled goods of this evill world, then straight with the Glutton, we fing our Lullaby, Soule take thine ease, &c. And with Peter, fay, It is good to be here; let us

build tabernacles, &c.

3 Labour for the things which perish; wee see how apt we are to sleepe, after we have beene mearied in any kinde . So when worldly cares have prevented the worke of a good conscience; and our industry for bodily provisions, doth quite eat up the time which should be imployed for the working out the falvation of our foules: Then, orc.

4 A neglect of those meanes, which should keepe us awake; fuch as are the audible found of

the

John 6.

the Word; the silent voice of the Spirit, Prayer, Meditation, Conference, &c. As when a man hath mued up himselfe in such a roome, as is free from all manner of noise, no marvell though he sleepe profoundly: So, &c.

The latter, viz. Our danger is seene divers

wayes; As,

i Because without watchfulnesse our sobrietie is endangered; which sobriety stands in the the use of outward things; of which were wee not to have an especiall regard, sure Salomon would never have given such rigid counsell; As to put a knife to thy throat, if thou be a man given to appetite, &cc.

2 Because without it the edge of our prayers will soone be blunted: Therefore it is our Saviour's rule, Watch and pray, &c. When you pray to God with your tongues, watch that your hearts

doe not prey upon your neighbours.

3 Because without it the World will soone overcome us; while the Crocodile sleepes with open mouth, the Indian Rat shoots himselfe in, and soone gnaweth out his entrailes: So the World, &c.

4. Because without it the flesh will bee too cunning for us; which (like a treacherous Sinon) is ready to let in a troope of our professed enemies, if we never so little too soone breake up the watch. O lerusalem (saith the Prophet) wash thy heart: and I may say, watch thy heart. And as Elisha healed the bitter waters, by seasoning them at the spring: So hee that would lead a godly

Prov. 23.2,

Marth . 26 . 4.

Dallington Apper

Marke 9. 50.

life, must be fure his heart (which is the foring) must bee seasoned both with the sate of the Word of God, and also with the falt of the grace of God; or else he shall never prove an accepta-

ble sacrifice unto God.

5 Because without watchfulnesse the Divell will by one meanes, or other, undermine us: and it shall cost him a fall, but he will bring us either into presumption, by harping upon the sweet string of Gods mercies, or the certainty of Gods decree, or the resplendent gifts of nature, or the fals of good men, or the facility to repent : or into desparation, by objecting our very infirmities, and making us to possesse the sinnes of our youth, by aggravating our owne croffes, and Gods judgements, by fleating out of our Creede the benefites, and out of our remembrance the promiles, &c. And therefore it were to be wished that (like those Beast's in the Apocalyps which were full of eyes,) we had eyes within; an efe in our knowledge, and an eye in our conscience, and an eye in our memory, and an eye in our affections. And eyes without; an eye in our eare, and an eye in our tengue, and an eye in our hands, and an eye in our feet, &c. That To we might keepe in our selves, what this life is in it selfe, A true Vigil.

4. The person of a fervant; and so, hee must have in his heart a Certificate of his good behaviour in his mafters fervice. Thus Hezekiah approves himselfe. Lord remember now how I have walked before thee in truth, and with a perfect heart and have done that which is good in thy fight.

Thus

Cavete antè vos, ubi mors. Iob 14.1. Poft vos, whi peccatum. Suprà vos, undè veniet domi-##S. Mat. 26.64 Infra zos, wbi infernas, Pfal. 18.4. Intra vos, ubi

Spiritus fan-Hus. 1 Cor. 6.

Circa ves, abi diabolus. # Pct. 5.8.

Ifay 38.3.

1 Kings 19.10.

Thus Eliab cheares himselfe, I have beene very sealous for the Lord God of Hostes; for the children of Israel have forfaken thy sovenant, broken downe thine Altars, and slainestly Prophets, and I onely am left, &cc. There is his Certificate and therefore (at the fourth verse) he sate downe, and requested for himselfe thanhe might dye, saying, It is enough, now O Lord take away my life, for I am not better than my fathers, &cc.

5 The person of a friend; as Saint lames stiles Abraham, and so, hee must have the true bond of friendship, which is, Similitude in good-

neffe.

Some are friends to others, by the bond of custome; and this is but brutish, for beasts that have lived some time together, cannot endure to be parted.

Some are friends out of felfe-love; thus Laban would bee friends with lacob, not fo much

because he loved lacob, as himselfe.

ners in exill; So Herod and Pontius Pilate: Sime.

Some by the likenesse of goodnesse; thus David and Ionathan, and others, All my delight is in the Sainis, &c. And thus we mult love God, because he is good; yet not so much because he is good to me, (for that is but mercenary friendship) as because he is good in himselfe, and we find in our selves some similitude of his goodnesse.

6 The person of a some; and so, hee must kk 2 have

Iames 2,23.
Vera amicitia
non potest esse
nisinter bonos
Cicer.

Rom.8,14.

have the feale of his adoption, viz. The spirit of God, which is called the spirit of adoption, whereby me ory, Abba, Father. And to the end you may the better conceive the nature, and of this feale before death, I will show your and

Ilay 30.21.

the fpirit in the heme of a thuckeleever, whereby he is perferred of Gods love to him in Christ; and fully assured that he is a member of Christ; a child of God, and an heire of the kingdome of heaven.

Rom. 8,11.

Spirit of him that raised up lesus from the dead dwell in us, then he that raised up Christ from the dead, shall quicken our mortall bodies by his spirit than dwels in us. And also because if the spirit be not in us then we are reprobates. Two waighty considerations.

2 Cor. 13.5.

to dye well, and yet cannot resolve whether he have the spirit of God, dother with the prodigal some feel upon the bishes; and respect the reed of Egypt, which will deceive him in his greatest need. Now if you have the spirit in you it may be discerned two wayes a time be had

and that is the Word of God; (and not by revelations, and dreames of fanaticall fairits) for when the Law by the terrour of the Lord hath plowed up the fallow ground of your hearts; and the faving promifes of the Gofpell have wonne you to a totall resignation of your selves to the fervice fervice of God; then this noble Captaine affaultes the flesh, and drives it into holdes, and takes possession of all the parts, powers, and faculties of man for Gods use. And hence we are called Ministers of the Spirit. And you are said to receive the spirit by the hearing of faith.

2 Cor. 3. 6. Gal. 3.2.

By the nature of the gifts of the Spirit, which are not naturall; (for they must be above all naturall endowments, and above all those gifts which are attaineable by Art, and industrie; or the common gifts of the spirit, as vertues meerely morall, and restraining graces: to which end, the Apostle distinguisheth betweene the spirit of the world, and the spirit which is of God.) But meerely Divine, sent downe from heaven to produce the effects of sire, (which makes the Apostle say, Quench not the Spirit.) And they are many, but I cannot stand to enlarge the properties of sire wherein it holds great proportion with the fruits of the spirit; and therefore I will onely name them.

1 Cor. 2.12.

1 Thef. 5.19.

and if the Spirit of Go D bee in you, it will warme your hearts with the love of Christ, and expell the contrary coldnesse of charity, coldnesse of zeale, &c.

out of a Cor. 4.5.

e the in the

2 Fire inlightens; and so doth the spirit; for God who commanded the light to shine out of darkenesse, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of lesus Christ.

3 Fire prepares food for our sustentation: and

Kk 3

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#### GOD'S BUILDING.

fo doth the spirit prepare all gifts and graces for the nourishment of our soules.

4 Fire consumes all combustible matter; and so doth the Spirit eate sin out of the soule, as fire eates rust out of iron.

5 Fire melts, and mollifies hard things; and fo doth the spirit melt and mollifie our hard hearts, &c.

6 Fire is terrible to Lions; and so is the Spirit to that roaring Lion, who goes about continu-

ally seeking whom he may devoure.

7 Fire purgeth places infected; and so doth the Spirit purge your consciences from dead works, to serve the living God.

8 Fire afcends upwards; and so doth the Spirit raise your thoughts, and fasten your affections upon heavenly things: Briefly,

If as Gods strangers we had a longing to be

at home?

If as Gods souldiers wee had fought a good fight, and had our passe?

If as Gods Centinels, we had kept good watch

and ward?

If as Gods fervants, we had a Certifitate in our owne configures of our good behaviour?

If as Gods friends, wee had the right bond of

friendship, viz. Similitude of goodnesse?

If as the sommes of God, we had the seale of our adoption, the good spirit of God, demonstrable in all the effects of sire? Then, oh, how would we covet (with Saint Paul) to be dissolved and to bee with Christ? Then would we (with Salomon)

Arif. lib. 9, de bistor: animal. 1 Pet 5. 3. Num. 31. 23. Heb. 9. 14. Colof. 3. 2. Phil. 1. 27.

Salomon) count it better to goe to the house of mourning than to the house of feasting. Then (with David) wee would be possessed with an holy impatience to see our pilgrimage prolonged? Oh how many motives we have to an holy life? Indeed what not ?

What is the scope of the tenne Commandements, ] but to provoke us to holinesse! For (as the learned well observe) they not onely discover sinne, but open a way of righteousnesse wherein

we must walke.

Doth not every Article of our faith provoke us to holinesse :

How can I professe I beleeve in God; ] when in my workes I deny him?

How in God the Father; ] When as a Father

I doe not honour him?

How in Iesus Christ, borne, dead, buried, descen ded, ascended; ] When I feele not the power of his life, and death, mortifying fin, and quickning me unto righteousnesse ?

How in the Holy Ghoft; ] when I feele not the worke of Sanctification in some good measure be-

gun in me ?

How beleeve I that Gods Church is boly ; ] When I finde that I who am amember of the fame, am fo prophane?

How a Communion of Saints; ] whileft I have fellow hip with the unfruitfall workes of dark-

nesse? &c.

Doth not every petition in the Lords prayer provoke us to holinesse? Then,

Tieller.

Mal. 1.6.

#### GOD'S BUILDING.

How canst thou say, Hallowed bee thy name; ] When thou dost purposely prophane, blaspheme it?

How canst thou say, Thy kingdome come; ] when thou art a subject, yea a slave to the kingdome of Sathan?

How canst thou fay, Thy will be done; when thou resolvest to doe thine owne, though never fo contrarie to Gods will?

How canst thou say, Forgive us our trespasses, as we forgive, &c. ] When thou dost still commit what thou prayest to have forgiven thee; and yet wilt not forgive thy brother that trespasses feth against thee?

How canst thou say, Leadens not intemptation; ] when thou wilt thrust thy selfe into it, as if thou meant'st to tempt the Tempter?

How canst thou say, Deliver us from evill; ] when thou wilt desperately enthrall, and engulfe thy selfe, after so many deliverances:

Doth not every linke in the chaine of Gods favoures] provoke us to holinesse:

Why were we elected? ] But that wee should bee hely and without blame before him in love?

How were we created? In righteousnesse and true holinesse.

Why were we redeemed? Christ gave himselfe for us that he might redeeme us from inquitie, all and purific unto himselfe a peculiar people Zealous of good workes.

Why were we called ? ] God hath not called us unto

Ephel. 1.4. Ephel. 4.24. Titus 2.12.

1. Thef.4.7.

unto uncleanneffe, but unto bolineffe.

Why are we preserved? ] But that being deliwered from the hands of our enemies we might serve God without feare in holinesse and righteousnesse before him all the daies of our lives?

Why were wee reconciled? The Apostle saith, You that were sometimes alienated, and enemies in your mind by wicked workes, yet now hath he reconciled in the body of his sless through death, to present you boly, and unblameable, and unreprovable in his sight.

Why are you forewarn'd of Christs comming to judgement? ] Saint Peter gives the reason when he applies it thus, Seeing then that all these things shall bee dissolved, what manner of person ought you to bee in all holy conversation and goddiness?

Lastly, holinesse is the way to glorie in the life to come; For, without holinesse no man shall see God.

There be two kinds of holinesse, the one is Habituall, and wrought in us; the other is actuall, and wrought by us.

Habituall holinesse is a Divine qualitie infused into us by the good Spirit of God, whereby we are renewed in the spirit of our mindes, and endewed with all such sanctifying and saving graces, as God requires in his Children.

Actuall holinesse is that, wherewith (by the power of grace vouchsafed unto us) we sanctifie and cleanse our selves; (as St. Iohn speakes) Everie one that hath this hope, purifies himselfe, even

Luk.1.74.

Colof.1.22.

2 Pet. 3.11.

Hebr. 12.14.

1 John 3:3.

Vilio Dei eft enta merces. Aquinas.

August. Da domine. as God himselfe is pure. This is the fruite of the other holinesse, and a reducing into Ast, what before we had only in the habit. And through this holinesse (as a perspective) we can only see God. For no man can ever come to falvation as the end, but by fanctification, as the meanes : then no holinesse in this life, no happinesse in the life to come. For without holinesse wee cannor see God: and without the fight of God, we cannot be happie; for (as the Schoolemen speake truly.) The beatificall vision is all the reward we shall have in heaven : and good reason, for in seeing God we shall enjoy him; and in enjoying him we shall enjoy, too, and that in an eminent manger, and degree, whatfoever may move admiraion; what soever may cause delectation; whatfoever may beget conteneation.

I conclude this point with that ejaculation of Saint Augustine, Give us, O Lord, hearts to defire thee, and desiring to seeke thee, and seeking to

finde thee, and finding to enjoy thee.

And thus having feene first what it is to dve in

the Lord:

Secondly, That he who defires to dye in the Lord, must prepare for death.

Thirdly, That the first branch of this prepa-

ration, is an holy life.

I now come to the fourth, and last part of my exposition, namely to discusse the latter branch of this preparation, Which is A penitent ic and cleanic our felves: (as Sc. roba fo

Secondly, he that would die in the Lord, must

A. A. 100

must prepare for death by a penitentend. Truth is, we must repent all our life long, for without repentance; we can neither be freed from the guilt of finne : nor from the punishment of finne.

I Without repentance wee cannot be free'd from the guilt of fin; which guilt both fings us, and flaines us. Sin (like the Locufts) carries a fling init's tayle; this was it which pricked St. Peters hearers at the very hears. And as it Rings. fo it staines us, too; and that so deepely, that nitre, and much fope cannot wash it away; Indeed nothing can fetch out the iron moldes of fin, but only the blond of CHRIST: as Saint John 1 Joh. 1.7. speakes, The bloud of I BSUS CHRIST his Sonne cleanfeth us from all finne : And Christ Himfelfe faith to Peter, If I wasto thee not, thou hast no part in me.

And he washes none by Sanctification, and full redemption, but fuch as are washed by true repenand farb thall scale; and if the flocke dy asstart

2 Without repentance we cannot be freed from the punishment of fin, For; If my people doe humble themselves, and pray, and seeke my pre-Sence, and turne from their evill wayes then will ! heare in beaven, (faith the Lord) and be mercifull to their fins, and heale the lands side ages side as mon

Marke, healing followes hambling; First, we must humble our selves , that God may hease is at last Wee must repent of the evill of finne, that Go o may repent of the evill of punific hiles with a Done, I must wer I train

The

Apoc.g.

Acts 3.37.

Ioh.13.9.

2 Chron.7.14.

works of him that fent me untill the night commeth, Ich. 9.4. wherein no man can labour. For as it is reported of the Spanish inquisition, that when one is apprehended for religion, a candle is fet up burning; and if the partie will recam whilst that burnes, his life is faved, but if he protract time till the candie be burn'd out, then'tis too late to expect any favour: So hath each of us the candle of this life fet up for the time of our Repentance; but in bell it is too late to cry to God for mercie; for he will answer each of us hereafter, as Father A. braham did Dives heretofore, Son remember that thou in thy life time received ft &c.

Luk 16.25.

2 Repentance is negessarie all this life: The usuall division of time is into time past, present, and future; and yet both Plato (who was the best Divine among Philosophers) and St. Augustine, (who was the best Philosopher among Divines) hold no part of time effentiall to the life of man, but onely the prefent; for the time past is certainely gone, and the time future, uncertainely to come : and therefore we must all be exhorted to repent whilft it's call'd to day. And as (at the poole of Bethelda) the licke folkes did frive who fliould fep first in, after the Angell had troubled the water ? To fould we frive to out ftrip each other in the practice of repentance, during the time of our health, and strength; for that repentance which is defer'd to our ficke beds, is commonly but a fiche repentance; if thou wouldft be fure to have it found, then repent whilst thouthy felfe art found. Then repent wee mustall the daves

Ioh 5 2.

dayes of our lives; and therefore much more when we'lye at the point of death. Now that our end may be truly penirent, we must therein

have respect, To others. Our felves.

First, As we have respect to God, so we must seeke to be reconciled unto him, by renewing of faith, and repentance; and this wee then doe: When as,

I We acknowledge that God is gracious unto us, even when hee chaftiseth us; and that hee would not scourge our bodies, but that he means to save our soules. As when water is powred into oile, the more the water is stirred, the more eyes it hath: So when God mingles his water with our oile, his crosses, with our comforts; the more we are stirred, and exercised with his coolers, the more the eye of our faith is opened: and when afslittion hath taught us understanding, then (like those beasts in the Apocalyps) we seeme to be full of eyes; Eyes without, and eyes within, &c.

2 We acknowledge that God's hand is justly upon us; and that our sinnes are the true cause of all our sufferings: And therefore (like good children) we willingly kisse the rod; and, in time, are warned to sinne no more, lest a worse thing fall upon us.

3 We make a new examination, a new confession, a new covenant; and now (like so many wex Tapers) we both smell sweetest, and bunne brigh-

Lament. 3.39.

Iohn 5. 14.

test being come to the focker; and (like things in natural motion) we move swiftest towards the center. We must put up strong cries, with Mofes, though we be fo feeble that we are not able to lift up our hands. And when our bodies begin to yeeld to an unnaturall coldnesse, (whereby Death is wont to take possession of us) even then must our zeale, and charity burne, (like fire) within us. Old Simeons Nunc dimittis, (Lord now | Luke 2.29. lettest thou thy servant depart in peace) is somewhat too remiffe for a man that is in the article of expiration, he must quicken his pace with Saint Paul's Cupio diffolvi; I desire (it is all my covetoufnesse) to bee distolved, and to be with Christ. And he must fourre up his dull flesh, with Hilarion's Egredere Anima mea, egredere, &c. Goe forth my foule, goe forth, thou hast ferved a good Master, then what fearest thon?

Secondly, wee must have respect to others; and fo there is a three-fold dutie to be perfor-

med: For,

I We must fet our honfes in order; that is we must dispose of our worldly estates; as the Prophet If atah charged King Hezekiah, Set thy houfe in order, &c. Neither is this a needleffe worke, whether wee have regard to the examples of others; For Abraham gave his inheritance to If aac; and only legacies to the formes of Keturah. See lacobs distribution, a little before his decease, &c. Or to the necesitie of it in respect of our selves, that our Hearts being disburthened of all earthly cares, wee may devote our felves to converse

Philip. 1.23.

Ifaiah 38.

Gen.25 5.

Gen. 2 5.6.

Gen.49.

converse in heaven, before we come actually thither; and also in respect of our successions, that what we were long gathering together in peace, be not soone scattered, and wasted by them in unnaturall, or at least, unneighbourly dissension.

Matth. 5.25. Matth. 5.24.

2. We must feeke to be reconciled; Agree with thine Adversarie in the way, faith our Saviour. And (in the verse before) it is Christs counsell. If then bring thy gift to the Altar, and dost there remember that thy brother hath ought against thee, then leave thy gift at the Altar, and goe thy way, and first be reconciled to thy brother, and then come, and offer thy gift. Where you see we are sent from God's Altar, and our oblation will not be accepted, till we have fought reconciliation with our brother, who was offended. Christ therein prefers an act of Peace, before an act of Pietie; and tacitely reacheth us, that the very holiest of our actions are not acceptable unto God, when as our inward affections they be not peaceable towards men. And if reconciliation be so necesfary at all times, how much more is it needfull when we lye on our death-beds ? For how can we looke that God should then speake peace unto us, and receive us in peace, when as we departed this life, out of charitie with our brethren?

1 King . 6.23.

The Kingdome of heaven is often shadowed in Scripture by the Holy of holyes, the doores whereof were made of the Olive-tree: And why of the Olive, rather than any other tree whatfoever, but only to intimate unto us, that by Peace (wherof the Olive-branch was ever an Emblem)

we

we must have an entrance into the Holy of Ho-

lyes, even heaven it lesses, and an indicate them either with moneyes, on goods) wet this was not softon the beginning; for both the Law and the Prophets, Christ and his Apostles, require restitution; and Zachens, and all true Converts, have ever beene conscientions in observing it. Yea, this was ever the Doctrine of the Primitive Church; Thy sinne is not remitted, till that he restored which was borrowed, &c.

Thirdly, we must have respect to our selves s

First, to our soules, by arming them against the feare of death: which wee may throughly doe.

doe mind blow mobing side of the Gas

By pondering upon the phrases, and properties, whereby the death of the godly is itlustrated. For in the Scripture, it is called a free and who goes not willingly to despe when he is tyred. To reft, when he is weary is a brying downe of this earthly tabernacle: And who would not case himselfe of a burther. One compares it

Nonremittitur peccasum, nifi restituatur ablatum.

Apoc. 13.14.

it to the Brazen-ferpent, which did not kill, but cure. Another to Peter's Angell, which delivered out of prifon. A third to Abimads; the mellen-

ger of glad tidings, &c.

4 By propounding to our felves the patterne of fuch fervants of God, as have died cheerefulby, as Siencon, Hilarion, &c. It made Ariofto willing to die, because after this life we shall know one another; and because many of his friends were departed, whom he had a longing defire to visite; and he faid oft in his ficknesse, that each houre feemed a yearetill hee faw them:

So. oc.

Secondly, we must have respect to our bodies, and we must show it by feeking all possible lamfull meanes to procure our health: It is true we may not feeke health out of an unacquaintedneffe with God, or out of a blinde affection to the things of this present world, but in obedience to Gods command; for as the Starres by their proper course doe move from West to East; yet are they carried about, Adraptum primi mobilis, from East to West . So though naturally our bodies tend to the earth, yet in obedience to God's command, we are bound to feeke out fuch lawfull meanes, as may preferve us from the hand of Death, following as God (the Primus Motor) pleafeth. And yet even in the use of the meanes we mult refiember: V

That they bee duely functified unto us by our Prayers.

2 That through the meanes wee ever looke at

God, relying upon him onely, and not (as Afa did) upon the Physician.

3 That we take Phylicke to hasten health, and not to lengthen life, for our dayes are numbred: and no meanes can preferve us beyond our appointed time. 50:00 Jest

4 That we make God's Glory the end of our endevour to recover; and not any oblique re-

spects.

That if he restore us, we forget not ( with the nine Lepers that were cleanfed) to returne him thankes.

6 That wee expresse this our thankfulnesse not onely with the calves of our lips, but in the whole course of our lives. And when we have ferved God faithfully in life, and death, we shall not need to fay (with Peter) We have left all, and followed thee, what shall we have? For, God is a Sure rewarder of them that diligently feeke him. If Abasuerus, when he found in the Chronicles the faithfulnesse of Mordecai, (who revealed a Treason against him) presently enquired, What bonour bath beene given to Mordecai for this? As if it stood not with the honour of an earthly King to leave so faithfull a servant unrewarded: Then how much more will God (the King of heaven, and earth) glarifie those in heaven, who have honoured him on earth ! Yea, God profeffeth that even on earth too, he will honour those that honour him; and he will honour them every way; he will honour them in their Birth, in the course of their lives, in their death; yea, and after death. L1 2

Marke 10.28. Hebr. 11.6.

Efther. 6. 2.

In Birth

God honours their in their Birth and that didid upon the ! whitian. vers waves:

We'reade of fome (though but a finall funeme) Great men in Divine, and Humane Stories whose Nativitie was fore-told by orastes. and accompanied with signes and wonders : and this honour have alkthe true fervants of God. whom he fore-knew in his eternall Prescience, and fore-told in his Word (that Oracle of Oracles) and whose Birth is ever attended with a Miracle: I meane either their first Binh, ( as was that of Isaac, Samuel, John Baptist, with some other of the Saints, whose Nativitie was foretold, and accomplished after a marvellous manner) or elfe their fecond Birth - (which is common to all the true servants of God and Regeneration is fuch a Miracle, that the great Nicodemites of this world cannot comprehend it.

mal Itisthe honour of divers worldlings, that they have great solemnitie, joy, and fealting at their birth: Oh how ceremonious, and superstitious was Herod, and are others, in commemorating their Birth-day? And this honour have all the true fervants of God for there's 909 ( and thatevenin heavenit felfe, faith our Saviour) at the conversion of a sinner, which is, indeed, the

happie Birth day of a Suint? dires both

logo It is the honour of fome Worldlings, that they be Nobly borne . Oh how their Veines doe (well, if they can (but in an oblique line) derive themselves from Royall Progenitiones ? And this honour have all the true servants of God; for

Iohn 3.4.

3 1 2 2 1 m.

Luke 15.7.

they have God himselfe to their Father; (being borne not of flesh and bloud, nor of the will of man but of God.) And the holy Catholique Church (that Hierusalem which is above) to their mother. And (which makes them truly honourable) they have no barre in their Armes, no blemish in their Coates, for they are begotten of immortall

Geed.

4. It is the honour of fome worldlings that they are borne like their progenitours: and this honour have all the true servants of God, for they are most like their heavenly Father: they are created after Gods image inrighteousnesse and true holinesse. As they have borne the image of the earthy; so doe they beare the image of the heavenly. And therefore what God himselfe once spake by way of ironie, (when Adam had tasted the forbidden fruit) Behold the man is become like one of us: Is now appliable in fober verity, for we are partakers of the divine nature, faith Saint Peter, and in that not unlike to God himselfe.

God honours his fervants in the course of their life; and this he doth divers wayes.

I It is the honour of a worldling that hee is the Kings favourite: You know how Haman applauded himselfe, when he told his friends of the glory of his riches, and of the multitude of his children, and all the things wherein the King had promoted him; and how hee was fet above the Princes, and servants of the King; and the Queene her selfe let none come into the Banquet with the prepared, but the King and Haman. And

Ephel. 4.24.

I Cor.I .

Gen.3.22.

2 Pet.1.4.

In life.

Efter S.II.

this honour have all the true fervants of God: they are (like Abraham) the deare friends of God: and as sometimes King Zedekiah said to his Princes, fo doth God alwayes to his fervants, I can deny you nothing. Who hath not heard how far Abraham, and Moses, and Elias, and many other Saints prevailed with God? When Abasuerus demanded, What shall bee done to the man, whom the King delights to honour? His great Favourite fet his wits on the racke to fatisfie the Kings demand; and spake as freely, and as feelingly, as if it had beene for himselfe. For the man (faith hee) whom the King delights to honour, let the royall apparell be brought which the King useth to weare, and the horse that the King rides upon, and the Crowne royall; and let thefe be delivered to the hands of one of the Kings most noble Princes, that hee may array the man therewith whom the King delights to honour; and bring him (thus clad and crowned) on borfebackthrough the streets of the Citie, proclaming as. he goes along before him, Thus shall it bee done to the man whom the King delights to honour.

Efther 6, 6,

And all the true servants of God have this honour; yea, and more than this, too; for,

There, onely the Kings royall apparell was to be brought, but here the King him felfe is worne,

Put ye on the Lord Iefus.

There, during the time, hee was to have the glory of a crowne; but here they have a crowne of glory: and it is a crowne of life too; and therefore not to be lost by death.

1 Pet. 5.4. Iames 1.12.

Rom. 13. 14.

There.

There, the Kings cloath, and Crowne were delivered but to the hand of one of the Kings most noble Princes; but here the Angels themfelves are ministring spirits; and instead of that one Prince; Principalities are here attendants.

There, the beloved man was mounted but on horseback; but herethey shall sit upon thrones, &c.

There, but one of the Kings most noble Princes proclaimed before that favourite; Thus shall it bee done to the man whom the King delights to honour; but here the King himselfe proclaimes before them, This honour have all his Saints.

2 Worldly honour confifts much in titles. Such as are Grace, Highnes, Clemency, Majestie, &c. And this honour have all the true servants of God; for they have majestie in their very countenance; clemency in their carriage; highnesse in their contemplation; grace in their hearts; dominion over sinne and Satan; Soveraignety over their owne passions and affections. Saint Peter stiles them a royall Priesthood; and Saint Iohn saith, Christ hath made them Kings and Priests: and Ignatius the Martyr (going higher) cals them Deiferos, and Christiferos, and Spiritiferos, &c.

3 Some worldlings have been honoured for their wertues; as Cato for his gravity; Ariftides for his justice; Socrates for his prudence; Alexander for his fortitude; Curius for his temperance, &c. And if wertue be true Nobility; then this honour have all the fervants of God: for what vertue can they lack who are in Christ, who is

L14\_\_

the

Heb:1.7.

Mat.19.28,

Pfal.149.9.

Marke 10.30.

the vertue of the Father, and the Father of vertues? Inhim was the fulnesse of the God-head bodily : and of his fulnesse wee receive grace for

grace.

4 Some worldlings have beene honoured for their aboundance in all kindes; and this honour have all the true fervants of God; who not onely have right to the good creatures of God, and by vertue of this right enjoy them, but they have them in great aboundance : for,

If you speake of wealth? God gives his servants very liberall wages, hee rewards them

bountifully, even an hundred fold.

If you speake of peace? The Prophet will tell you, that where righteousnesse flourisheth, there is aboundance of peace; peace with God, peace with Christ, peace with the Angels, peace with the Church, peace with the State, peace with all the Creatures, peace with our owne consciences, and fuch a peace, too, as passeth all understanding.

If you speake of joy? Saint Peter will tell you. that the Saints doe alwayes rejoyce, and that with

joy unspeakeable and glorious.

If you speake of pleasures? With thee (faith David) is the Well of Life, and aboundance of plea-

Sures for ever more.

If you speak of favour? Why the servants of God are wonderfully graced. Saint Hierome renders it, Amici tui honorati nimis. The golden Scepter is alwayes held out to them : they have ever freedome of accesse unto the throne of grace.

And what is reported of Augustus, is most

certaine

certaine of God in Christ be never fends a petitioner away forrowfull; for hee ever gives him what hee begges, or that which is better for him.

Yea God often blesseth others for his servants sakes; as Laban for Iacob; Potyphar and Pharach for Ioseph, the Babylonians for Daniell; Cyrus, Artaxerxes, and Darius for Ezra, and Nehemiah; Noah's kindred for Noah's sake; the Maryners in the shipwracke for Saint Pauls sake; and he would have spared Sinfull Sodom it selfe for ten righteous mens sakes, &c.

And if any worldling should whisper within himselfe, that he can see no such honours that
the servants of God have, but rather that they
are poore, and miserable, and scorn'd, and perplexed, and persecuted? I grant (by way of answer) that the naturall man perceives not the things
of Gods spirit, neither indeed can be, for they are spiritually discerned. And as our Saviour told his Disciples, I have meate to ease which you know not of:
so the true servants of God have wealth, and
peace, and joy, and pleasures, and favours, which
the most knowing worldling knowes not of: for
no man knowes them, but he that hath them.

When Zenxes drew his Maister-piece, and Nicostratus fell into admiration of the rare workemanship; there stood by a rich ignorant who would needs know what hee had discovered worthy such admiration? To whom Nicostratus replied, My friend couldest thou but see with my eyes, then wouldest some see cause enough of admiraObject.

Anfro.

I Cor. 2, 14.

. romA

di.ndoll

Ioh.4.32.

Apor.2.17.

Ads 9.18.

2 Coris .4.8.

2 Cor.6.
O quantas babuere divitias
in ifd paupertate? quantum
ifta ignobilitate? quantum
animi requiram
in ift fummis,
ev varjis tribulatianibus?
Ambr.

Hebr. 11.

tion: And (to our purpose) had each fensuall liver but a spiritual eye; were but the scales fallen from their eye lids, as those did from Saint Paul at his conversion; then they would clearely see, and say with the same St. Paul, That though we suffer tribulation in all things, yet we are not distressed; we are brought into perplexities, but yet we are not forsaken; we suffer persecution, but yet we are not abandoned; we are cast downe to the ground, but yet we perish not.

And (else where, he faith) by honour, and dishonour; by evill report, and good report; as deceivers and yet true; as dying, and behold we live; as chastened, and not killed; as forrowfull, yet alwayes rejoycing; as poore yet making many rich; as ha-

ving nothing, and yet possessing all things.

O the inexhaustible treasures which the Saints of God had even in the lowest ebbe of their povertie ? O their transcendent dignitie, in the midst of their diferences? O the height of their tranquillitie in the very depth of tribulations? Their pulle, and locusts rellish'd, and nourish'd better, than all the glattons delictous fare; their Sheepes skins, Goates skinnes, and Camels haire, were fofter than all the Court filkes, and purple; the worlds hate made them bappier than all the fwelling applaufes of the Capitol; they lived in dennes, and dungeons, but their guard was of Angels; they were exposed to Wilde beafts, yet they were not flaine, but ferved by them; the favage creatures themselves saw somwhat in the servants of God which was not to bee devoured, but admired?

As

od.or danM

2al. er6. 16.

Papa.

As the late great King of France, (when one thought to have daunted him with the enumeration of the King of Spaine's ample Dominions. viz. That he is King of Caffile?) replied, And. I am King of France. I but he is King of Portugall? I (quoth he) and I am King of France. But he is King of Naples and Sicilie, and the Well Indies? &c. And fill he replied and Lam King of France; esteeming the kingdome of France equall to, and able enough for all these, and all the rest of the King of Spaine's dominions.

Thus each true fervant of God may cheare, and comfort himselfe in this that he is the servant of God; and hee may preferre it before all the profits, pleafures, and preferments of

this transitorie world:

Though fuch an V furer hath griped more monies, yet I am content with that I have, yea to leave that I have, and to follow CHRIST naked, and hungrie, as many of his deare fervants have done.

Though fuch a Time ferver hath gain'd more honour in the Church or Common-wealth, vet Am not I ashamed of the Gospell of Christ cru-

cified.

Though fuch a calling hath more ease, and recreation, yet I am his fervant, who as my

Head) wore a Cramne of Thornes.

Though fuch a gallant hath more lands and livings, yet I have an indefeafable inheritance in the land of the living.

God honours his fervants even in death it

Henrie the fourth.

felfe; In death.

### God's Building.

Zach. 2.5. Matth. 10.30 Ierem. 10,23. Pial. 58.6. Pfal. 91.11. I Chron. 16.

Pfal. 116.16.

TILLIOS".

Non Santii Papa.

Non Santii Mundi. selfe; for God ever honours them dying, whom he honours living: while they live, they are neare and deare unto him; as the Apple of his eye; he numbers their haires; he directs their steps; he tells their slittings, and bottles their teares; hee gives his Angels charge over them to beare them in their hands that they may not dash their secte against a stone: Hee will not have them touched; &c.

And when they dye, their death is precious in the fight of God. And it is every way precious in his fight; for precious it is in regard of prevention; precious it is in regard of acceptation, and precious too in regard of remuneration. But the Septuagint render the words, Honourable in the fight of the Lord is the death of his Saints.

And the truth is, never did Senatour in peace, or Souldier in War dye more honourably in the worlds repute, then doe the Saints of God in his fight.

And as God, so men honour the Saints departed: I speak not of some of those Saints whose names are in the Rubricke, and Canoniz'd in the Popes Calendar, yet never written in the book of life, yea of some of which tis now much doubted even among the Romanists themselves, whether there were ever any such creatures in the world or no? Then not the Popes Saints, who are oftner Saincted for rebellion than religion:

Not the world's Saints, which formerly canonized Malefactors, for Martyrs; placing men and women (whether more famous, or infamous in their generations 'tis hard to fay) among the Gods:

Not

# God's Building.

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Northe Devil's Saints, as Cain Sacrificing, Abab humbling himselfe, lesabel fasting, the Harlot wing, Herodreforming many things, ludas reenting, &cc.

Non Sancti Satana

Not their owne Saints, such as are all dissembling professors of Gods true religion being demure in their lookes, thin in their apparell, long in their prayers, lurge in their promises, loud in their praises, deepe in their sighes, and crying out (with that Phárisee) Stand by thy selfe, come not neere me, I am holier than thou, &c. Then not the Popes saints, not the Worlds saints, not the Divels saints, not their owne saints; but Sancti ejus; His, viz. Gods Saints are honoured.

Non Sancti sui.

And his Saints and Servants are honoured both by their friends, who honour them with their best imitation, and also by their enemies, who honour them by way of justification; as Pilate condemned, and yet justified Christ. Take him, for I finde no fault in him. And as Indas betrayed, and yet justified his Master, I have sinned in betraying innocent bloud.

Sed Sanctiejus. Pfal. 149. 9.

God honours his fervants after death; for our soules are immediately carried (as the Lazars was) by elect Angels into Abrahams bosome, and both body and soule shall be glorified together at the day of judgement: then shall all our bodily defects be supplied with all manner of good; and our penall evils altogether abolished. For there shall be no curse, because there shall be no sinne; not faintnesse, because no travell; nor mearinesse, because perpetuall rest; nor bondage, because

Iohn 18.38. Mat. 27.4.

4 After Death

ot

### God's Building

because we shall enjoy the liberty of the sonnes of

God; nor base subjection, because we shall raigne as Kings for ever. There shall be light without darknesse, health without sicknesse, strength without weakenesse, life without death, and all good without any evill. Our Saviour (willing to shaddow the glory of this our happinesse after death) calsit, a kingdome; and there is not any wealth, honour, or pleafure, but a Kingdome affordes it : and yet left we should conceive that this Kingdome (which Christ speakes of) yeelds no better pleasures, and preferments than earthly Kingdomes doe, therefore hee calls it the Kingdome of heaven; to note unto us, that as far as heaven exceeds and excels the earth in flate, beauty, and circumference: so much, and much more, the royall priviledges and prerogatives of this heavenly Kingdome excell all earthly Kingdomes in greatneffe and glory. Yea, it is called the Kingdome of God; to shew that it is absolute in all perfection, and as farre surpasfeth terrene Kingdomes in Majestie, and true felicity, as God himselfe surmounts all the petty Princes, and dying gods of this world.

And as it is the glory of a Kingdome, so is it of a Crowne, too; and lest we should measure it by the glory of a Crowne gotten, and kept by tyrannie and usurpation, (which can neither bee great nor durable) therefore Saint Paul cals it a Crowne of righteousnesses; and lest wee should imagine that (like earthly Crownes) it is subject to alteration and diminution, therefore it is

called

Luke 12.32.

Mat. 5.3.

Marke 10. 23.

2 Tim. 4.

1 Cor.9.

called an incorruptible Crowne; and a Crowne of life; and confequently, not to be loft by death. We reade of Princely Crownes, Royall Crownes, Imperiall Crownes, Triple Crownes; and all thefe for matter and metall of the purest gold; for forme and fashion most curiously wrought, polished and earnished with Flowers delis, and Pomegranades, with other varieties; embellish'd, and enammel'd with most flourishing and orient colours, beautified and befet with Pearles and precious Stones, of highest estimation : and yet all these fall infinitely short of this Crowne which is referved for us in heaven, for this is a Crowne of glory, and this is fuch a Kingdome, too, as is not diminished by the multitude of possessours. There, though there may bee some degrees, yet shall there beno imperfection. If some be like the Sunne, others like the Moone, and others like the Starres; yet all thine. If some sit at Christs right hand, others at his left, yet shall all be bleffed. If some Veffels hold more, vet those that hold least shall be full. There none shall complaine of his owne want, or envie at him that hath more. There our joy shall be ever prefent; and vet we shall not be filled or rather we shall bee filled, and yet we shall no be satisfied or if I say that we shall not be satisfied, why then there is want; and if I fay that we shall be fatisfied, why then there is loathing; Truly I know not what to fay but this: God hath fomewhat to give us in beaven, of which I know not how to Speake. It is too great for us to comprebend here, it is happine fe enough that it shall comprehend us there.

I Pct. 5.
Tantum
fingulus,
quantum
universis.
August.

The Divines of Downy (in their edition of Thomas

Coema, quam ered mercedem accipies ? Mullam (Domine) nisi Teip-Cum.

of Aquine's Summers) have pictured him on the Title-page kneeling before a Crucifixe, which they feigneto speaketo him this, Thomas thou baft prit well of mee; fay, what reward will thou have? To which he isthere feigned to reply, None, Lord, but thy felfe. Quod illi pieto, & fiete, &cc. That which they forge and feigne of America, must be true of everyone of us thus farre, we must expect, defire no other reward for all our fervice of God (both in life and death) but onely God himselfe; for he is all in all. He is a mirour to the eye, musique to the eare, perfume to the finell, and baney to the tafte: yea, hee is a glory above all beauty, a voice above all harmony, a sweetnesse beyond all delicacie. In comparison whereof Cafars Empire seemes beggary; Salomons wifdome, folly; Afahels agility, flowneffe; Sampfons strength, weakeneffe; Absoloms comelineffe, deformity; Methusalems long life, shortnesse of dayes. There, the understanding shall be filled with Truth in which is no shaddow of errour , the will with goodnesse in which is no mixture of evill; the affections with joy without any possibility of change; the whole man shall bee crowned with glory, and united to Christ in body, and to the Holy Ghoft in Spirit, and to God the Father in a bright similarude of bis Divine Nature; and shall enjoy perfect fecurity, fecure tranquillity, tranquillin. cundity joyfull felicity, and bleffed eternity. To which he bring us who hath fo dearely bought us, even Jefus Christ, to whom with the Futber, and" the Holy Ghast, (three Perfons and one

God) be afcribed all glory, power and The Divingend mount birdenis Survey of Thomas